

LESSONS IN AVESTA.

PART III.

COMPILED BY

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AND

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PREFACE

This is the third and the last part of my series of Lessons in Avesta. It is intended for students of the sixth standard of our High Schools.

The student, after having studied this last part, will do well to revise in the Matriculation class all the three parts already gone through by him. He will also be much benefited if he reads side by side some easy portions of Avesta texts, critically studying therein the rules of grammar, orthography, etymology, &c., which he has learnt in this series.

Accurate translations from and into Avesta being very desirable, the student should have a good stock of words ready at his command. In order to equip him with it a separate Glossary, as promised in the preface to the first part of this series, will be published later on.

Much care and attention have been devoted in preparing this series. However, if any suggestions as to emendations, additions and improvements, will be made by the reader, they will be thankfully received, and will be made use of in the series, should a second edition of it appear in future.

Bombay, 20th. December 1908.

SHERIRAJI DADABHAI BHARUCHA.

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23	13	<i>The Precative or Benedictive</i> (लेट्)	The Precative or Benedic- tive (लेट्)
44	8	Whose	Whoso
48	7	सन्मन्त्रः	सन्मन्त्रः
64	8	(offering)	(offering). द्वा- (with), e. g., सन्मन्त्र-सहित-द्वा-
94	8	Sanskrit	Sanskrit and the Cuneiform Persian.
120	2	<i>dūstyāra</i>	<i>dūshīyāra.</i>
120	6	द्वयस्यैव	द्वयस्यैव, (cf.
120	7	<i>nīyashāda-</i> <i>yam,</i>	<i>nīyashādayam),</i>
120	8	him	(him)
120	10	✓ द्वयस्यैव,	✓ द्वयस्यैव, निर्द्ध

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ABBREVIATIONS.

Abl.	the symbol for	ablative.
Absol.	„ „	absolute.
Acc.	„ „	accusative.
Adj.	„ „	adjective.
Adv.	„ „	adverb.
Ag. n	„ „	agentive noun.
At.	„ „	atmanepadi
Av.	„ „	Avesta.
Caus	„ „	causal
Caus act	„ „	causal active
Cl.	„ „	class
Com. gen.	„ „	common gender.
Comp.	„ „	comparative degree
Cr.	„ „	compare
Comp. vb.	„ „	compound verb.
Con.	„ „	conjunction.
Dat.	„ „	dative.
Dem. pr.	„ „	demonstrative pro-
		noun

Den.	"	"	denominative
Des	"	"	desiderative.
Du.	"	"	dual.
Encl.	"	"	enclitic.
F.	"	"	feminine.
Fut.	"	"	future.
Fut. p.	"	"	future participle.
Gâth.	"	"	Gâthic.
Gen.	"	"	genitive
Gr.	"	"	Greek.
Imp.	"	"	imperative.
Ind. pr.	"	"	indefinite pronoun.
Inf.	"	"	infinitive.
Inst.	"	"	instrumental.
Interj.	"	"	interjection.
Int. pr.	"	"	interrogative pro- noun.
Irr.	"	"	irregular.
Lat.	"	"	Latin.
Lit.	"	"	literal.
Loc.	"	"	locative.
M.	"	"	masculine.

N.	„	„	neuter.
Nom.	„	„	nominative.
N. pr.	„	„	noun proper.
Num.	„	„	numeral.
Orig.	„	„	originally.
Pa.	„	„	paragraph.
Part.	„	„	particle.
P. P.	„	„	past particle.
Pass.	„	„	passive.
P. P. Pas.	„	„	past participle pas- sive
Perf.	„	„	perfect.
Per.	„	„	person.
Pers.	„	„	Persian.
Pl.	„	„	plural.
Poss.	„	„	possessive.
Prof.	„	„	prefix.
Pron.	„	„	pronoun.
Prep.	„	„	proposition.
Pres. Ind.	„	„	present indicative.
Pres. P.	„	„	present participle
Refl. pr.	„	„	reflexive pronoun

Rel. pr.	"	"	relative pronoun.
✓.	"	"	root.
Sk.	"	"	Sanskrit.
Sg.	"	"	singular.
Subs.	"	"	substantive.
Sup.	"	"	superlative.
Syn.	"	"	synonym.
3rd. pers.	{	{	third personal pro-
pron.			
U.	"	"	ubhayapadi.
Vend.	"	"	Vendîdâd.
Visp.	"	"	Vispered.
Voc.	"	"	vocative.

LESSONS IN AVESTA.

PART III.

LESSON XXV.

§ 70. Numerals :—

I. Cardinals.—

1. **𐬨𐬀𐬭𐬀** m. and n., and **𐬨𐬀𐬭𐬀** f. (one), are always declined in singular. as nouns in the strong cases and as pronouns in the weakest cases ; *e. g.*, nom. **𐬨𐬀𐬭𐬀** m., **𐬨𐬀𐬭𐬀** f., **𐬨𐬀𐬭𐬀** (§ 1, III, 13) n. ; acc. **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**. m. ; **𐬨𐬀𐬭𐬀** f. ; **𐬨𐬀𐬭𐬀** n. ; inst. **𐬨𐬀𐬭𐬀** f. (*Gāth*) ; gen. **𐬨𐬀𐬭𐬀𐬀** m., **𐬨𐬀𐬭𐬀𐬀** f. ; loc. **𐬨𐬀𐬭𐬀𐬀** n.

2. **𐬨𐬀** or **𐬨𐬀** (two) (§ 17) is always declined in the dual ; *e. g.* nom. **𐬨𐬀** m., **𐬨𐬀** (§ 1) f., **𐬨𐬀** (§ 1) n. ; acc. **𐬨𐬀**, **𐬨𐬀**, **𐬨𐬀** m. ; **𐬨𐬀**, **𐬨𐬀** (§ 17) f. ; **𐬨𐬀**, **𐬨𐬀**, **𐬨𐬀** (§ 13) n. ; inst. **𐬨𐬀𐬀** n. ; dat. **𐬨𐬀𐬀** m. , abl. **𐬨𐬀𐬀** m. ; **𐬨𐬀𐬀** n. ; gen. **𐬨𐬀𐬀**, **𐬨𐬀𐬀** m. .

The rest of the cardinals are always declined in the plural.

3. ᐱᐅᐅ (three). M and f. ᐱᐅᐅᐅ nom. : acc. ᐱᐅᐅᐅ m., ᐱᐅᐅᐅᐅ or ᐱᐅᐅᐅᐅ f. : dat. ᐱᐅᐅᐅᐅ m. and n. : gen. ᐱᐅᐅᐅ. ᐱᐅᐅᐅᐅ m. and n. , ᐱᐅᐅᐅᐅ , ᐱᐅᐅᐅᐅᐅ f.

The cardinals from ᐱᐅᐅᐅᐅ (four) upwards are the same for all genders.

4 ᐱᐅᐅᐅᐅ (four). Nom. and acc. ᐱᐅᐅᐅᐅᐅ , also ᐱᐅᐅᐅᐅ acc.

5. The cardinals from ᐱᐅᐅᐅᐅᐅ (five) to ᐱᐅᐅᐅᐅᐅᐅᐅ (nineteen). with the exception of ᐱᐅᐅᐅᐅᐅᐅ (six), end in ᐅ, and they reject their final as well as the nom. and acc. terminations in all cases except the genetive In the genetive, they retain the penultimate . *e. g.*, ᐱᐅᐅᐅᐅ (five) nom. and acc. ; ᐱᐅᐅᐅᐅᐅᐅ gen. and so on.

6 ᐱᐅᐅᐅᐅᐅᐅ (six) has only this form in all cases.

7. The multiples of ten from ၵၵၵၵၵၵ (twenty) to ၵၵၵၵၵၵ (ninety), excepting ၵၵၵၵၵၵ, ၵၵၵၵၵၵ (thirty), ၵၵၵၵၵၵၵၵၵၵ (forty), and ၵၵၵၵၵၵၵၵၵ (fifty), end in ၵၵ.

8. ṣṭ (hundred), ṭ (thousand), and ṭ (ten thousand) are declined in all genders and numbers. The last sometimes changes its final ṭ to ṭ.

9 In enumeration the lower numbers precede the higher ones in regular order with the particle and at the end of each numeral ; *e. g.*, $\text{and and and and and}$ (99,999).

II. *Ordinals*.—They are as follow :—

၁၁၁၁၁၁ (first) ; ၁၁၁၁၁၁ (second) ; ၁၁၁၁၁၁၁
 (third) ; ၁၁၁၁၁၁၁ (fourth) ; ၁၁၁၁၁၁၁ (fifth) ;
 ၁၁၁၁၁၁၁ (sixth) ; ၁၁၁၁၁၁၁၁ (seventh) ;
 ၁၁၁၁၁၁၁၁ (eighth) ; ၁၁၁၁၁ or ၁၁၁၁၁ (ninth) ;
 ၁၁၁၁၁ (tenth) ; ၁၁၁၁၁၁၁၁၁ (eleventh) ;
 ၁၁၁၁၁၁ (twelfth) ; ၁၁၁၁၁၁၁၁ (thirteenth) :

ሙሥረተስላሳ (fourteenth); ሙሥረተጥቂም or
 ሙሥረተጥቂም (fifteenth); ሙሥረተጥቂም
 (sixteenth); ሙሥረተጥቂም (seventeenth);
 ሙሥረተጥቂም (eighteenth); ሙሥረተጥቂም (nine-
 teenth); ሙሥረተጥቂም (twentieth); ሙሥረተጥቂም
 (thirtieth).

The feminine of these end in *u* or *e*,
 and are declined accordingly. (§§ 49. 55):
e. g. ሙሥረተስላሳ f. (first); ሙሥረተጥቂም f. (sixth).

*III Multiplicative adjectives and ad-
 verbs.—*

ሁለት adv. (once): ሁለት adv. (twice);
 ሁለት, ሁለት (twice, twofold); ሁለት adv.
 (thrice), ሁለት. ሁለት (thrice, three-
 fold); ሁለት adv. (thrice): ሁለት, ሁለት
 adv. (four-times) (§ 17): ሁለት, ሁለት
 (fourfold): ሁለት, ሁለት
 (six-times); ሁለት (seven and
 eightfold) (§ 17); ሁለት, ሁለት (nine
 fold) (§ 17); ሁለት (twenty-fold);
 ሁለት (thirty-fold) (§ 14): ሁለት

spectively. (§§ 62, 55) ; e. g., **ሓሓድሳ** (one like thee) ; **ሓሓድሳህ** (such as you) ; **ሓሓድሳ**, f. **ሓሓድሳህ** ; **ሓሓድሳህ**, f. **ሓሓድሳህህ** ; **ሓሓድሳህ**, f. **ሓሓድሳህህ** (this much, that much, so many, so much) ; **ሓሓድሳህ** (that much, equal, so many) ; **ሓሓድሳህ**, f. **ሓሓድሳህህ** (as much as, as many as) ; **ሓሓድሳ** (how much, how many), f. **ሓሓድሳህ**.

Vocabulary 24.

ሓሓድሳ or ሓሓድሳ (§ 19)	ሓሓድሳ (num) ten.
(num.) two.	ሓሓድሳህ , ሓሓድሳህ (num.)
ሓሓድሳህ , three.	eleven.
ሓሓድሳህ (num.) four.	ሓሓድሳህ , twelve.
ሓሓድሳህ , five.	ሓሓድሳህ (num.) thir
ሓሓድሳህ , six.	teen.
ሓሓድሳህ , seven.	ሓሓድሳህ (num.)
ሓሓድሳህ , eight.	fourteen.
ሓሓድሳህ , nine.	ሓሓድሳህ , fifteen.

Vocabulary 24—continued.

ငါး (num.) fifth.	or
„ sixth.	(num.) fifteenth.
(num.) seventh.	„ sixteenth.
„ eighth.	„ seventeenth.
ငါး (num.) ninth.	„ eighteenth.
(num.) tenth.	„ nineteenth
(num.) eleventh.	„ twentieth.
(num.) twelfth.	(num.) thir- tieth.
(num.) thir- teenth.	ငါး (adv.) once. „ (adv) twice.
„ four- teenth.	„ (adj) two- fold.

Vocabulary 16—continued.

ሁሁ (adj.) two fold, both.	ሠሠሠሠሠሠ (adj.) nine fold.
ሁሥት (adv.) thrice.	ሠሠሠሠሠሠ (፩ 17) (adj.) nine-fold.
ሠሠሠሠሠ (adj.) three- fold.	ሠሠሠሠሠሠሠሠሠሠሠሠ .. twenty-fold.
ሠሠሠሠሠሠሠ .. three- fold.	ሠሠሠሠሠሠሠሠሠሠሠሠ .. thirty-fold.
ሠሠሠሠሠሠሠ (adv.) thrice.	ሠሠሠሠሠሠሠሠሠሠሠሠሠሠ .. forty-fold.
ሠሠሠሠሠሠሠ .. four- times	ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ .. fifty-fold
ሠሠሠሠሠሠሠሠ (adj.) four- fold.	ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ .. sixty-fold.
ሠሠሠሠሠሠሠሠ (adj.) four-fold.	ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ .. seventy-fold
ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ (adj.) six times.	ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ .. eighty-fold.
ሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠሠ (adj.) seven and eight- fold.	

Vocabulary 24—continued.

ዓመታዊ (adj.)	ዓመታዊ (num.) half.
ninety-fold.	
መቶ (adj.) hun-	መቶ (num.)
dred-fold.	one-third.
መቶ (adj.) of a	ሁለት (num.)
hundred kinds.	two-thirds.
መቶ (adj.)	አንድ (num.)
thousand-fold.	one-fourth.
መቶ (adj.) of	አንድ (num.)
a thousand kinds.	one-fifth,
መቶ (adj.) ten	ሌላ (pr. adj.) other.
thousand-fold.	ሁሉ (pr. adj.) whole,
መቶ (adj.)	entire, all, each,
hundred times	every, same.
hundred.	እንደህንጻው (pr. adj.)
	one like thee.
መቶ (adj.)	እንደህንጻው (pr. adj.)
ten thousand times	such as you.
ten thousand.	እንደህንጻው (pr. adj.)
	much, that
	much, so many; &c.

Vocabulary 24—continued.

- כַּחֲמוֹשׁ (pr. adj.) so much, that much.
 שָׁמַיִם (pr. adj.) as much as. as many as.
 כַּחֲמוֹשׁ (pr. adj.) how much. how many
 כַּחֲמוֹשׁ (adv.) essentially.
 כַּחֲמוֹשׁ (adj. rel. compound) whose words are blessings.
 כַּחֲמוֹשׁ (m.) promise.
 אַחֲרָיו (adv.) afterwards.
- חֲרוֹשׁ (n) furrow
 חָצַב (cl. 10) to draw. to dig a furrow
 חֲרָבָה (f) wailing complaint
 חֲמוֹשׁ (m) male.
 חֲמוֹשׁ (m) small cattle (goat. ram)
 חֲמוֹשׁ (conj) as, like (lit. resembling that).
 חֲמוֹשׁ (cl. 10) to watch.
 חֲמוֹשׁ (n) ablution.

Vocabulary 24—continued.

ᠠᠰᠤᠨᠠᠭᠤᠨ (cl. 4) to wash, to bathe.	ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) pertaining to the warrior.
ᠠᠰᠤᠨᠠᠭᠤᠨ (cl. 1) to extend.	ᠠᠰᠤᠨᠠᠭᠤᠨ (m.) club, mace.
ᠠᠰᠤᠨᠠᠭᠤᠨ (prep.) before.	ᠠᠰᠤᠨᠠᠭᠤᠨ (n.) win- dow.
ᠠᠰᠤᠨᠠᠭᠤᠨ (adv.) there, here.	ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same thought.
ᠠᠰᠤᠨᠠᠭᠤᠨ (n. adj.) win- ter, wintry.	ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same speech.
ᠠᠰᠤᠨᠠᠭᠤᠨ (n.) summer.	ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same ac- tion.
ᠠᠰᠤᠨᠠᠭᠤᠨ (adj.) pertain- ing to summer.	ᠠᠰᠤᠨᠠᠭᠤᠨ (n.) nursing, protection
ᠠᠰᠤᠨᠠᠭᠤᠨ (ᠠᠰᠤᠨᠠᠭᠤᠨ) (n.) couple, pair.	
ᠠᠰᠤᠨᠠᠭᠤᠨ (m.) weapon.	

Vocabulary 24—continued.

•ဇုလ်သ် (n.) year.	✓ ပုသ် (cl. 1) to pass.
•သုၤသုၤလ်လ် (n.) young child.	•လ်သုၤ (n.) distance.

Exercise 24.

Translate into English :--

(1) •ဇုလ်သ် •ဇုလ်သ် •ဇုလ်သ်

•သုၤသုၤလ်လ် •သုၤသုၤလ်လ် •သုၤသုၤလ်လ်

(2) •လ်သုၤ •လ်သုၤ •လ်သုၤ

•လ်သုၤ

(3) •ဇုလ်သ် •ဇုလ်သ် •ဇုလ်သ်

•သုၤသုၤလ်လ် •သုၤသုၤလ်လ် •သုၤသုၤလ်လ်

(4) •ဇုလ်သ် •ဇုလ်သ် •ဇုလ်သ်

•သုၤသုၤလ်လ် •သုၤသုၤလ်လ် •သုၤသုၤလ်လ်

•လ်သုၤ •လ်သုၤ •လ်သုၤ

(10) ၂-၁၁-၆၆ နေ့စဉ် ၆၆၆၆

[illegible][illegible]

၂၁- မြန်မာ့အလင်း

[illegible]

یہ نرس ہے۔ وہ ہے۔ یہ ہے۔

(12) $\frac{d}{dt} \left(\frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

[illegible]

கல்சை . ஸ்ரீராம . ஸ்ரீகிருஷ்ண . ஸ்ரீவசுதேவ .

(13) «مدرسة» في «مدن» و«البحر».

[illegible]

(14) $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

၁၆၇၁ ခုနှစ်၊ ဇန်နဝါရီလ ၁၀ ရက်နေ့၊ နေပြည်တော်၊ မြန်မာနိုင်ငံတော်

[illegible]

(15) مایع «آب» و سوسن گیاهی در آب -

၆၄) မိမိတို့ - ၆၅) မိမိတို့ - ၆၆) မိမိတို့
 ၆၇) မိမိတို့ - ၆၈) မိမိတို့ - ၆၉) မိမိတို့

(16) $(\cdot, \cdot)_{\mathcal{H}} = (\cdot, \cdot)_{\mathcal{H}_0} + \frac{1}{2} \|\cdot\|_{\mathcal{H}_0}^2$

- ၇၆-မဃ . ၇၆-မဃ-၇၆-မဃ . မဃ-မဃ

∴ နိဗ္ဗာန်ရောက်အောင် - နိဗ္ဗာန် - နိဗ္ဗာန်

[illegible]

၆။ အသံတူစွာ - မှတ်ဉ်း၊ မှတ်ဉ်း၊ မှတ်ဉ်း၊ မှတ်ဉ်း

∴ $\frac{1}{\sqrt{1-x^2}} = 1 + \frac{1}{2}x^2 + \frac{3}{8}x^4 + \frac{5}{16}x^6 + \dots$

Translate into Avestâ :—

(1) Of the five I am, of the five I am not. (2) Then here they move about ten nights previously. (3) How much may be the reward to that man? Nine nights may pass. (5) A lot of healths, ten thousand of health much distant (4) far from

LESSON XXVI.

§ 72. General Tenses and Moods :—

The Future Tense.—

I. (३२) The nom case of the agentive nouns ending in *न* is sometimes, though very rarely, used for the third person present future tense, indicative mood ; e. g., *नश्यति* (it will destroy) from *√ नश्य्* to fight.

II. (३३) By far the greater portion of the future indicative and subjunctive is of this second kind, of which the base is formed by adding *स्यु* or *स्य* (changeable to *स्युः* or *स्य*) to the root, with or without the *guna* of the radical vowel. To the base thus formed, the terminations of the special and general tenses and moods are attached ; e. g., *प्रवक्ष्यति* (he will proclaim) from *√ वक्ष्* to speak ; *कुर्यात्* (he will do, will be done) from *√ कृ* to work ; *हन्तुम्* (he should have led) from *√ हन्*

to lead ; သံဝါဒ (he shall have smitten) from $\sqrt{\text{ဝါ}}$ to smite ; သံသေသေ (he might spoil) from သေ to spoil (§ 13 III. (a)) ; ကုသေသေ (let me do, I shall do) from $\sqrt{\text{ကု}}$ to work ; ကုသေသေ (I shall hear) from $\sqrt{\text{ကု}}$ to hear ; ကုသေသေ (they shall speak, shall be spoken) from $\sqrt{\text{ကု}}$ to speak.

Note — Sometimes the present and the imperfect subjunctive, also the first and the third persons of the present imperative, are used for the future tense ; e. g., ကုသေသေ (he shall have gone) from $\sqrt{\text{ကု}}$ to go ; သံဝါဒ (he shall smite) from $\sqrt{\text{ဝါ}}$ to smite ; ကုသေသေ (I shall see) from $\sqrt{\text{ကု}}$ to see , ကုသေသေ (let him watch, he shall watch) from $\sqrt{\text{ကု}}$ (to watch).

The Perfect Tense (စိဒ္ဓိ) —

1 *The Reduplicated Perfect* :—Reduplicate (§ 33) the root and attach the following terminations:

Para-maipada.

	Sg	Du.	Pl
1	८	...	८६
2	८३	...	८
3	८	६८८८	६८, ८६६, ६८, ८८

Ātmanepada.

	Sg.	Du	Pl.
1	८
2	६८ or ८६८
3	८	८८८८	८६८

Note.—The three singular *Parasmai pada*, conventionally called the strong bases of the reduplicated perfect, change the radical vowel into *guṇa* and also rarely into *vrddhi*. The rest called the weak bases, sometimes omit or transpose the radical vowel.

Examples.— ሠወደኩ (I have seen), from $\sqrt{\text{ሠደ}}$ to see ; ሠከህክ (thou hast given) from $\sqrt{\text{ሠ}}$ to give : ሠደክ (he has held) from $\sqrt{\text{ደ}}$ to 'hold ; ሠናደን (we have heard) from $\sqrt{\text{ሰ}}$ to hear ; ሠላህክ (you have deserved) from $\sqrt{\text{ሰላ}}$ to deserve ; ሠላህክ (they have loved) from $\sqrt{\text{ሰላ}}$ to love (§ 17, 14) : ሠላህክ (they two have spoken) from $\sqrt{\text{ሰላ}}$ to speak (§ 17, 10 (3), 11 (3)) ; ሠላህክ (I have spoken) from $\sqrt{\text{ሰላ}}$ to speak : ሠደክ (thou hast grown) from $\sqrt{\text{ደ}}$ to grow ; ሠላህክ (he has worked) from $\sqrt{\text{ሰላ}}$ to work (§ 1, III) ; ሠላህክ (they have sat) from $\sqrt{\text{ሰላ}}$ to sit : ሠላህክ (they two have thought) from $\sqrt{\text{ሰላ}}$ to think.

II. *The Periphrastic Perfect Tense :—*

It is very rare and is formed by compounding the perfect of ሠ (to be) with the present participle of the verb : *e. g.* ሠላህክ (he has become worthy of) from $\sqrt{\text{ሰላ}}$ to be worthy of.

The Aorist (अङ्) :—Its terminations are the same as those of the imperfect. Four kinds of it are met with in the Avesta. They are as follows

I. *The Root-Aorist*.—Add the terminations of the imperfect to the root, irrespective of any class ; e. g., 𐬔𐬀𐬭𐬀 (thou gavest), 𐬔𐬀𐬭𐬀𐬭𐬀 (he gave) from √ 𐬔𐬀𐬭𐬀 to give. 𐬔𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (he heard) from √ 𐬔𐬀𐬭𐬀𐬭𐬀 to hear.

II. *The -Aorist*.—Add - to the root, irrespective of any class, and attach the terminations of the imperfect : e. g., 𐬔𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (I held) from 𐬔𐬀𐬭𐬀 + √ 𐬔𐬀𐬭𐬀𐬭𐬀 or 𐬔𐬀𐬭𐬀𐬭𐬀 (to seize) + - + 𐬔𐬀𐬭𐬀𐬭𐬀 (it was) from √ 𐬔𐬀𐬭𐬀 (to be) + - + 𐬔𐬀𐬭𐬀𐬭𐬀 (§ 11. (2)) : 𐬔𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (they were) from √ 𐬔𐬀𐬭𐬀 (to be) + - + 𐬔𐬀𐬭𐬀𐬭𐬀 (§ 11 (2), 131)

III. *The -Aorist*—Insert 𐬔𐬀 or 𐬔𐬀𐬭𐬀 (changeable to 𐬔𐬀𐬭𐬀 or 𐬔𐬀𐬭𐬀𐬭𐬀) between the root and the terminations. Sometimes the radical vowel is changed to *guna* : e. g

𑂣𑂗𑂢𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛𑒜𑒝𑒞𑒟𑒠𑒡𑒢𑒣𑒤𑒥𑒦𑒧𑒨𑒩𑒪𑒫𑒬𑒭𑒮𑒯𑒰𑒱𑒲𑒳𑒴𑒵𑒶𑒷𑒸𑒻𑒻𑒼𑒽𑒾𑒿𑓀𑓁𑓃𑓂𑓄𑓅𑓆𑓇𑓈𑓉𑓊𑓋𑓌𑓍𑓎𑓏𑓐𑓑𑓒𑓓𑓔𑓕𑓖𑓗𑓘𑓙𑓚𑓛𑓜𑓝𑓞𑓟𑓠𑓡𑓢𑓣𑓤𑓥𑓦𑓧𑓨𑓩𑓪𑓫𑓬𑓭𑓮𑓯𑓰𑓱𑓲𑓳𑓴𑓵𑓶𑓷𑓸𑓹𑓺𑓻𑓼𑓽𑓾𑓿𑔀𑔁𑔂𑔃𑔄𑔅𑔆𑔇𑔈𑔉𑔊𑔋𑔌𑔍𑔎𑔏𑔐𑔑𑔒𑔓𑔔𑔕𑔖𑔗𑔘𑔙𑔚𑔛𑔜𑔝𑔞𑔟𑔠𑔡𑔢𑔣𑔤𑔥𑔦𑔧𑔨𑔩𑔪𑔫𑔬𑔭𑔮𑔯𑔰𑔱𑔲𑔳𑔴𑔵𑔶𑔷𑔸𑔹𑔺𑔻𑔼𑔽𑔾𑔿𑕀𑕁𑕂𑕃𑕄𑕅𑕆𑕇𑕈𑕉𑕊𑕋𑕌𑕍𑕎𑕏𑕐𑕑𑕒𑕓𑕔𑕕𑕖𑕗𑕘𑕙𑕚𑕛𑕜𑕝𑕞𑕟𑕠𑕡𑕢𑕣𑕤𑕥𑕦𑕧𑕨𑕩𑕪𑕫𑕬𑕭𑕮𑕯𑕰𑕱𑕲𑕳𑕴𑕵𑕶𑕷𑕸𑕹𑕺𑕻𑕼𑕽𑕾𑕿𑖀𑖁𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑𑖒𑖓𑖔𑖕𑖖𑖗𑖘𑖙𑖚𑖛𑖜𑖝𑖞𑖟𑖠𑖡𑖢𑖣𑖤𑖥𑖦𑖧𑖨𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚𑲛𑲜𑲝𑲞𑲟𑲠𑲡𑲢𑲣𑲤𑲥𑲦𑲧𑲨𑲩𑲪𑲫𑲬𑲭𑲮𑲯𑲰𑲱𑲲𑲳𑲴𑲵

Examples.— ላይኛ (may we be !) from $\sqrt{\text{ያ}}$ to be : ላይኛ፣ ላይኛ (may we reach !) from $\sqrt{\text{የላይኛ}}$ (to reach) ; ላይኛ (mayest thou give !) from $\sqrt{\text{ያ}}$ (to give) ; ላይኛ (may it be !) ላይኛ (may you be !) ላይኛ (may they be !) from $\sqrt{\text{ያ}}$ (to be) : ላይኛ (for ላይኛ § 1 II. (1)) (may I be!) from $\sqrt{\text{የላይኛ}}$ (to be) (§ 32 Note).

Vocabulary 25.

$\sqrt{\text{የላይኛ}}$ (cl. 6) to fight.	ላይኛ , ላይኛ (conj.) and, also, both.
$\sqrt{\text{የላይኛ}}$ to proclaim.	ላይኛ፣ ላይኛ (adj.) childless.
$\sqrt{\text{የላይኛ}}$ (cl. 1) to lead.	ላይኛ፣ ላይኛ (n.) in- famy, -lander.
$\sqrt{\text{የላይኛ}}$ (cl. 6) to spoil.	$\sqrt{\text{የላይኛ}}$ (cl. 1) to attend, to follow, to protect.
$\sqrt{\text{የላይኛ}}$, ላይኛ (cl. 1) to go.	

Vocabulary 25—continued.

<p>ᳵ᳚᳚᳚ (cl. 1) to see.</p>	<p>✓ ᳵ᳚᳚ (for ᳵ᳚᳚) to nourish.</p>
<p>ᳵ᳚᳚ (cl. 1) to deserve, to be worthy of.</p>	<p>✓ ᳵ᳚᳚ to sleep, to slumber.</p>
<p>ᳵ᳚᳚ (orig. ᳵ᳚᳚) to love, to desire.</p>	<p>ᳵ᳚᳚᳚᳚ (adj. comp. of ᳵ᳚᳚᳚᳚) in creasing.</p>
<p>ᳵ᳚᳚᳚᳚ (cl. 9, 10) to hold, to seize.</p>	<p>ᳵ᳚᳚᳚ (f.) decrepitude.</p>
<p>ᳵ᳚᳚᳚᳚ (m.) death.</p>	<p>ᳵ᳚᳚᳚ (m) Lord.</p>
<p>ᳵ᳚᳚᳚᳚ (adv.) where</p>	<p>ᳵ᳚᳚᳚ (adj.) swift, active.</p>
<p>ᳵ᳚᳚᳚ (adv.) thus.</p>	<p>ᳵ᳚᳚᳚᳚᳚ (n.) comfort.</p>
<p>ᳵ᳚᳚᳚᳚ (m.) spirit.</p>	<p>ᳵ᳚᳚᳚᳚᳚ (adj.) giving good rewards.</p>
<p>ᳵ᳚᳚᳚᳚᳚ (adj.), quick, agile, active.</p>	<p>ᳵ᳚᳚᳚᳚᳚᳚ (adj.) giving abundant rewards.</p>
<p>ᳵ᳚᳚᳚᳚᳚᳚ (adj.) beneficial to creation.</p>	<p>✓ ᳵ᳚᳚᳚᳚᳚᳚ (for ᳵ᳚᳚᳚᳚᳚᳚) (cl. 6) to go forth.</p>

Vocabulary 25—continued.

ከዚህ (adv.) then	ሕድረ-ሰው (fut. p.) to be done.
ጥልቀት (f.) depth.	
ጎረቤት (m.) ravine. valley.	የሕድረ-ሰው bone-break- ing.
ጥንቅቅ (f.) top	ሕድረ-ሰው (m.) smiter.
ሕድረ-ሰው (m.) blow, sore, wound.	ሕድረ-ሰው (adj.) of much vigour.
ሕድረ-ሰው (adj.) of the devils' law.	ሕድረ-ሰው (adj.) spoiling the ex- istence.
ሕድረ-ሰው (adj.) Zarathushtrian.	ሕድረ-ሰው (adj.) beloved.

Exercise 25.

Translate into English :—

- ሕድረ-ሰው (1)
 ሕድረ-ሰው ሕድረ-ሰው ሕድረ-ሰው
 ሕድረ-ሰው (2)
 ሕድረ-ሰው ሕድረ-ሰው ሕድረ-ሰው
 ሕድረ-ሰው

LESSON XXVII.

§ 73. Secondary Verbs :—

I. The Frequentative or Intensive—It is formed in two ways, (a) by reduplication (§ 33), and (b) by reduplication and the insertion of *u* or *uu*. To the bases so formed the terminations of all the special, and general tenses and moods are added : e. g., *u* *u* *u* *u* *u* *u* *u* *u* *u* *u* (we frequently or intensely perform, from $\sqrt{\text{u}}$ to perform), *u* *u* *u* *u* *u* *u* *u* *u* *u* *u* (they often beget, from $\sqrt{\text{u}}$ to beget), *u* *u* *u* *u* *u* *u* *u* *u* *u* *u* I may frequently go from $\sqrt{\text{u}}$ to go).

II. The Desiderative—Its base is formed by the reduplication (§ 33) of the root and the insertion of *u* (changable to *u*), to which the terminations of all the special and general tenses and moods are added ; e. g., *u* *u* *u* *u* *u* *u* *u* *u* *u* *u* (they desire to live, from $\sqrt{\text{u}}$ or *u* to live) : *u* *u* *u* *u* *u* *u* *u* *u* *u* *u* (she may desire to spoil, from $\sqrt{\text{u}}$ to spoil).

III. The Denominative.—It is formed by adding the terminations of the special or general tenses and moods directly to the noun or after forming a base from it by the addition of ـ , ـان , and the roots ضر , قت &c., e. g., ضر (he does harm from ضر , harm), قت (he fight against, from قت , fight), اعت (we bow to, from اعت obeisance), طهر (he purifies, from طهر to purify); امتع (mayest thou have proper fragrant substances! from امتع proper + امتع fragrant substance + امتع to become)

IV The Causal.—In special tenses and moods, the base is formed of any original root or noun according to the bases of verbs of the tenth class; i. e., by adding ـ and changing the radical vowel to *guna*, *urddhi*, &c. Sometimes و , ه , or ي is inserted before ـ . Sometimes also the causal gives the sense of an active verb to a

neuter one ; e. g., ላሳሳላሳላሳ (he made him sit down, from $\sqrt{\text{ላሳ}}$ to sit): ላሳሳሳሳሳሳ (they may cause to wash, from ላሳ to wash) ; ላሳሳሳሳሳሳሳሳ he causes to go, he pushes forward, from $\sqrt{\text{ላሳ}}$ to go ; ላሳሳሳ for " ላሳሳ " ; ላሳሳሳሳሳሳሳሳ (he wakes up, from $\sqrt{\text{ላሳ}}$ to be awake).

17. *The Passive Voice.*—

(a) The *Âtmanepadi* forms of any verb may convey the idea of the passive voice ; e. g., ላሳሳሳሳሳ (you were heard, from ላሳ to hear) ; ላሳሳሳ (it has been spoken (§ 17. 10 (3), 11 (3)) from $\sqrt{\text{ላሳ}}$ to speak).

(b) The special tenses and moods of the passive voice are also formed by inserting ሳ between any root and the *Âtmanepadi* terminations. Sometimes (though very rarely) the radical vowel is changed to *gûna* ; e. g., ላሳሳሳሳሳ (he is borne, from $\sqrt{\text{ላሳ}}$ to carry) ; ላሳሳሳሳሳሳሳሳ (they should be smitten, from $\sqrt{\text{ላሳ}}$ to smite)

Note —The third person singular of the aorist passive is formed by adding ് to any root of which the vowel is sometimes optionally lengthened or is changed to *guna* or *vrddhi* : *e. g.* ് (it was heard, from $\sqrt{\text{}} \text{ }^{\text{}} \text{ }^{\text{}}$ to hear); ് (he was smitten, from $\sqrt{\text{}} \text{ }^{\text{}} \text{ }^{\text{}}$ to smite).

§ 74 **Gerund**.—It is formed by adding ് (or ്), ് or ് to the root and generally with its vowel changed to *guna* ; *e. g.* , ് or ് (praising) from $\sqrt{\text{}} \text{ }^{\text{}} \text{ }^{\text{}}$ to praise ; ് (knowing, from $\sqrt{\text{}} \text{ }^{\text{}} \text{ }^{\text{}}$ to know).

§ 75. **Verbal Adjectives** :—They are formed by adding ്, ്, (changeable to ്, ്), ്, ്, and ് to the root, of which the vowel generally undergoes *guna*. These adjectives may be used as nouns also, *e. g.* , ് (what must or ought to be sung, from $\sqrt{\text{}} \text{ }^{\text{}} \text{ }^{\text{}}$ to sing); ് (worthy of propitiation, from ് to propitiate); ്

(worthy of adoration, from $\sqrt{\text{عبد}}$ to worship) ; عبدود (worthy of love, from $\sqrt{\text{عبد}}$ to love) عبدود (worthy of adoration, from $\sqrt{\text{عبد}}$ to adore), عبدود (arable, fit for cultivation, from $\sqrt{\text{عبد}}$ to cultivate)

The feminine of these is formed by lengthening the final *u*

§ 76 **The Infinitive** — It is generally formed by adding 𐎧𐎠𐎡𐎴 , 𐎧𐎠𐎡𐎴 to the primary or secondary root. Sometimes 𐎧 , 𐎠 , 𐎡 or 𐎠𐎡 is inserted between them. *Examples* — 𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴 (in order to kill from $\sqrt{\text{𐎧𐎠𐎡𐎴}}$ to kill) . 𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴 (in order to carry, flow &c. from $\sqrt{\text{𐎧𐎠𐎡𐎴}}$ to carry, flow &c.) , 𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴 (in order to work, from $\sqrt{\text{𐎧𐎠𐎡𐎴}}$ to work) . 𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴𐎧𐎠𐎡𐎴 (in order to sing, from $\sqrt{\text{𐎧𐎠𐎡𐎴}}$ causal of $\sqrt{\text{𐎧𐎠𐎡𐎴}}$ to hear)

The idea of the infinitive may also be conveyed by the dative case of any abstract

noun, noun of action, &c ; e. g., አሰራር
 (in order to do, from ሰራ action) ; አረጋግጥ
 (in order to help, from ረጋግጥ help) ;
 አስብስብ (in order to hold, from ስብስብ
 holding, keeping) , አድርግ (in order to
 do, from ድርግ action, doing) ; አረጋግጥ
 (in order to withstand, from ረጋግጥ
 withstanding).

Absolutive.—It is formed by adding ላ
 to the root ; e. g., አረጋግጥ (having puri-
 fied) from $\sqrt{\text{ረጋግጥ}}$ to purify

Vocabulary 26.

$\sqrt{\text{ኖ}}$ or ኖ (cl. 1) to live.	ሰላም (adj.) pro- per.
ህጻን (n.) harm.	ሰላም (m. and n.) fragrant sub- stance.
ሰላም (f.) fight.	
ሰላም (n.) obeisance.	
$\sqrt{\text{ሰላም}}$ (den.) to purify.	$\sqrt{\text{ሰላም}}$, ሰላም to sit down.

Vocabulary 26—continued.

✓ $\text{ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ}$ (cl. 2) to
(den.) to have pro- wash
per fragrant sub-
stances. | ✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ to be
awake.

✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (cl. 2) to
praise. | ✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ to tear
in pieces

ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) what
must or ought to
be or is fit to be
sung. | ✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (cl. 1) to
cross.

✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ to sing. | ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (f.) Parla
(female evil spirit).

✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ to please.
to propitiate. | ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (desid.
pr. p. A.) (from
✓ ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ to know)

ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.)
worthy of propi-
tiation. | ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ desiring to know

ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (m.) bud.

ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.)
worthy of adora-
tion. | ᠠᠨᠠᠭᠠᠨᠠᠭᠤᠨᠠᠭᠤᠨ (desid.
pr. p. A.) desiring
to hear

Vocabulary 26—continued.

ወላደኛ (adj.) worthy of love	ወላደኛ (n.) increase
✓ (ወላ) ወላ, to love.	ወላደኛ (f.) combat, fight.
ወላደኛ (adj.) arable, fit for cultivation.	ወላደኛ (f.) rejoicing
ወላደኛ (f.) action.	ወላደኛ (f.) blessing.
ወላደኛ (n) holding, keeping.	ወላደኛ (f) free- dom from pain.
ወላደኛ (n) action, doing.	ወላደኛ (f.) warm reception.
ወላደኛ (f.)	ወላደኛ (part.) not
ወላደኛ (f.)	ወላደኛ (adv.) ever.
'withstanding, re- sistance	ወላደኛ (adj.) happy.
ወላደኛ (conj.) as	ወላደኛ (n) glory.
ወላደኛ (for ወላደኛ) (m.) (Heavenly) Lord.	✓ ወላደኛ (cl. 3) to forsake, to desert.

Vocabulary 26—*continued.*

ወሰደ (verb. adj. fut. p.) to be de- signed.	ወሰደ (adj.) ex- cessive.
ወሰደ (conj.) so	✓ ወሰደ (cl. 1) (another form of ወሰደ) to stand, to remain.
ወሰደ (m.) chief.	
ወሰደ (f.) fre- quently spoiling	ወሰደ (adj.) good- legged (ወሰደ good, and ወሰደ calf of the leg).
ወሰደ (m- tens. pres. p. f.) continuously flow- ing	ወሰደ (adj.) long-armed.
ወሰደ (m.) direction, side, apartment.	✓ ወሰደ (cl. 10) to bind.
ወሰደ (absol.) hav- ing been purified	ወሰደ (adj.) deadly
ወሰደ (n.) Pûitika (name of a sea).	ወሰደ (adj.) Tûra- nian.

Vocabulary 26—continued.

ᠠᠷᠠᠴᠢᠶᠠᠨ (n.) Vou- rukasha (name of a sea).	ᠠᠷᠠᠴᠢᠶᠠᠨ (n pr.) Afrâçyâb.
ᠠᠳᠢᠷᠠᠭᠠᠨ (adj.) desir- able, agreeable	✓ ᠠᠳᠢᠷᠠᠭᠠᠨ (cl. 1) to till.
ᠠᠳᠢᠰᠠᠨ (adj.) de- scendant of Hvova.	ᠠᠳᠢᠰᠠᠨ (adj.) left.
ᠠᠳᠢᠰᠠᠨ (conj.) if.	ᠠᠳᠢᠰᠠᠨ (adj.) right.
ᠠᠳᠢᠰᠠᠨ (m) un- willingness.	ᠠᠳᠢᠰᠠᠨ (m.) arm
✓ ᠠᠳᠢᠰᠠᠨ (cl. 1) to decrease, to be de- ficient	ᠠᠳᠢᠰᠠᠨ (adv.) soon, assuredly.
ᠠᠳᠢᠰᠠᠨ (m.) prayer, praise	ᠠᠳᠢᠰᠠᠨ (ind. pron.) another.
✓ ᠠᠳᠢᠰᠠᠨ (orig ᠠᠳᠢᠰᠠᠨ + ᠠᠳᠢᠰᠠᠨ (cl. 2) to stay with, to trust.	ᠠᠳᠢᠰᠠᠨ (n) door.
	ᠠᠳᠢᠰᠠᠨ (pres. p.) (from ᠠᠳᠢᠰᠠᠨ to wander, to beg, to go about) beg- ging.
	ᠠᠳᠢᠰᠠᠨ (f.) food.

Vocabulary 26—continued.

✓ ၵုၵ်ႉသီၵ်ႈ (cl. 2) to begin to eulogise.	✓ သီၵ်ႈ (m.) corn, barley.
✓ ၵုၵ်ႉသီၵ်ႈ (cl. 1) to stand near.	✓ ၵုၵ်ႉ (သီၵ်ႈ) (cl 10) (1) to sow, (2) to practise
သီၵ်ႈသီၵ်ႈ (adj.) well- shapen.	သီၵ်ႈ (n.) righteous- ness.
သီၵ်ႈသီၵ်ႈ (m) beggar	

Exercise 26.

Translate into English —

ၵုၵ်ႉသီၵ်ႈ . ၵုၵ်ႈ . သီၵ်ႈသီၵ်ႈ (1)
 ၵုၵ်ႈ . သီၵ်ႈသီၵ်ႈ

သီၵ်ႈသီၵ်ႈ . သီၵ်ႈသီၵ်ႈ (2)
 ၵုၵ်ႈသီၵ်ႈ . သီၵ်ႈသီၵ်ႈ

သီၵ်ႈသီၵ်ႈ . ၵုၵ်ႈသီၵ်ႈ (3)
 သီၵ်ႈသီၵ်ႈ . သီၵ်ႈသီၵ်ႈ . သီၵ်ႈသီၵ်ႈ
 ၵုၵ်ႈသီၵ်ႈ

good-legged, (and) long-armed. (3) So that I may bind the deadly Tûanian, Eianhare-
 cyâna. (4) O Man ' Who do-t not till
 me with the left of the two arms and with
 the right, with the right of the two arms
 and with the left, soon (or assumedly) shalt
 thou stand (at) the door of another, begging
 for food, and among beggars. Whose causes
 corn to be sown, causes righteousness to
 be practised.

-ጋ (m, f. or n) ; ገ (m., f. or n) ; e. g.
 ገዳማ (protector, √ ገማ to protect) ; ገደፊ
 (ox, √ ገፊ from ገዳ to drag) ገደፊ
 (cheat, √ ገዳ to cheat) , ገደፊ (dead
 ly, √ ገደ to die) , ገደፊ (spirit. √ ገደ
 to conceive) : ገደፊ (inactive, √ ገደ
 to work) ገደፊ (running √ ገደ to
 run)

(b) *Agency, abstract, instrument, things
 acted upon, &c.*— ገ (m or n) . ገ , ገ (n)
 (n) ; ገ (n) . ገ (m or n) , ገ (m f. n.) ;
 e. g., ገደፊ (knife, sword, √ ገደ to
 cut) . ገደፊ (growth increase. √ ገደ , ገደ
 to grow) . ገደፊ (growth increase, √ ገደ
 to grow) : ገደፊ (nimbleness √ ገደ to be
 nimble) : ገደፊ (weapon √ ገደ to
 kill) . ገደፊ (receptacle. √ ገደ to put).
 ገደፊ (place, √ ገደ to stand) . ገደፊ
 (time animal, √ ገደ to bind) . ገደፊ
 (wood √ ገደ to cut).

(c) *Abstract, action result, instrument
 &c.*— ገደፊ . ገደፊ , ገደፊ , ገደፊ or ገደፊ ገደፊ . ገደፊ ,

-သေဝ်, သ် (all neuter) , ဘေ့ f. —e. g , ဗာသ်သ်
 (speech, word, √ သ် to speak ; သ်သ်သ်သ်
 (blooming, bloom √ သ်သ် to bloom) ;
 သ်သ်သ် (covering, √ သ် to cover) ,
 သ်သ် (gift, √ သ် to give) , သ်သ် (birth,
 (§ 13 III (a)) , √ သ် to be born) , သ်သ်
 (product √ သ် to produce) , သ်သ်
 (knowledge, √ သ် (§ 13 III (a)) to
 know) ; သ်သ် (sleep, √ သ် (§ 14) to
 sleep) , သ်သ် (light, √ သ် to light) ,
 သ်သ် (clothing, dress, √ သ် to
 cover) , သ်သ် (praise, √ သ် to praise)

(d) *Worthy of*; e. g , သ်သ်သ် (worthy
 of worship, √ သ် to worship)

(e) All sorts of Participles ; present, per-
 fect, and future , Parasmaipadi and Atma-
 nêpadi , active, passive, and causal , fre-
 quentative, desiderative denominative, &c.

(2) *Secondary terminations* —

(a) *Possession, accompaniment, &c.*—(1)
 သ် (m. and n.) , e. g . သ်သ် full of dark

ness, from ᠪᠠᠭᠠᠨᠠᠳᠤ darkness) ; (2) ᠪᠠᠭᠠᠨᠠᠳᠤ , ᠪᠠᠭᠠᠨᠠᠳᠤ , ᠪᠠᠭᠠᠨᠠᠳᠤ (for ᠪᠠᠭᠠᠨᠠᠳᠤ), ᠪᠠᠭᠠᠨᠠᠳᠤ (m. & n) ; e. g., ᠪᠠᠭᠠᠨᠠᠳᠤ (having meat, from ᠪᠠᠭᠠᠨᠠᠳᠤ meat) ; ᠪᠠᠭᠠᠨᠠᠳᠤ (having clothes, from ᠪᠠᠭᠠᠨᠠᠳᠤ clothing) . ᠪᠠᠭᠠᠨᠠᠳᠤ for ᠪᠠᠭᠠᠨᠠᠳᠤ (full of splendour, from ᠪᠠᠭᠠᠨᠠᠳᠤ splendour, halo) ; ᠪᠠᠭᠠᠨᠠᠳᠤ (holy, from ᠪᠠᠭᠠᠨᠠᠳᠤ holiness)

(b) *Material, consisting of*— ᠪᠠᠭᠠᠨᠠᠳᠤ ; e. g., ᠪᠠᠭᠠᠨᠠᠳᠤ (silvern, argentine, from ᠪᠠᠭᠠᠨᠠᠳᠤ silver) , ᠪᠠᠭᠠᠨᠠᠳᠤ (verbal, from ᠪᠠᠭᠠᠨᠠᠳᠤ word)

(c) *Patronymic or Metronymic*— ᠪᠠᠭᠠᠨᠠᠳᠤ , ᠪᠠᠭᠠᠨᠠᠳᠤ and ᠪᠠᠭᠠᠨᠠᠳᠤ , e. g., ᠪᠠᠭᠠᠨᠠᠳᠤ (descendant of Hucravah), ᠪᠠᠭᠠᠨᠠᠳᠤ (descendant of Frashaoshtra), ᠪᠠᠭᠠᠨᠠᠳᠤ (descendant of Zarathushtra).

(d) *Feminine*.— ᠪᠠᠭᠠᠨᠠᠳᠤ (to nouns ending in ᠪᠠᠭᠠᠨᠠᠳᠤ), ᠪᠠᠭᠠᠨᠠᠳᠤ (to those ending in ᠪᠠᠭᠠᠨᠠᠳᠤ as well as other nouns, and causing the elision of the final ᠪᠠᠭᠠᠨᠠᠳᠤ and of the penultimate ᠪᠠᠭᠠᠨᠠᠳᠤ of nouns ending in ᠪᠠᠭᠠᠨᠠᠳᠤ , ᠪᠠᠭᠠᠨᠠᠳᠤ and

ဗဟု) ; *e. g.*, သာဓုသ (brave, beneficent), သာဓုသ (f.) ; သမုဗ္ဗ (demon), သမုဗ္ဗ (demoness) ; သမုဗ္ဗ (protector), သမုဗ္ဗ (protectress) ; သမုဗ္ဗ (holy), သမုဗ္ဗ (f.) ; ဗဟုဗ္ဗ (giver), ဗဟုဗ္ဗ (f.).

(*e*) *Diminutive*, showing *littleness, tenderness, contempt, &c.*—သု *e. g.*, သုသမုဗ္ဗ (child) ; သုသမုဗ္ဗ (young maiden) ; သုသမုဗ္ဗ (lovely woman) ; သုသမုဗ္ဗ (ordinary woman),

(*f*) *Abstract, action, state, office, &c.*—သမုဗ္ဗ, သမုဗ္ဗ (f.) ; သမုဗ္ဗ (n.) ; သမုဗ္ဗ (n.) ; *e. g.*, သမုဗ္ဗ (holiness, from သမုဗ္ဗ holy) ; သမုဗ္ဗ (death, from သမုဗ္ဗ dying (§ 13 III (a), 15) ; သမုဗ္ဗ (mastery, from သမုဗ္ဗ lord, master) ; သမုဗ္ဗ (wife's office, from သမုဗ္ဗ wife).

(*g*) *Adjectival*.—(1) သမု denoting (α) conformity with ; *e. g.*, သမုဗ္ဗ (lawful, legitimate, proper, from သမုဗ္ဗ law) ; (b) belonging to, သမုဗ္ဗ (earthly, earthy, from သမုဗ္ဗ earth) ; (c) worthy of, သမုဗ္ဗ (worthy of

worship). (2) ് (with or without the *urddhi* of the first syllable) ; *e g.* (a) denoting a follower, ് (Zoroastrian). (b) denoting superintendence, charge, ് (one who superintends the horse stable). (c) denoting possession relation, &c, ് (belonging to Mazdayasnians) : (d) denoting faith, &c ് (believing in Ahimsa). (3) ് (with the *guna* of the preceding ്), *e g.* ് (spiritual, from ് spirit) (4) ് denoting place, *e g.* ് (being on the front)

(h) *Agentive* — ് or ് *e g.* ് (reciter of holy spells, from ് holy spell), ് (efficacious, from ് effect)

(i) *One of a series* — (a) ordinal ്, *e. g.* ് (eighth). (b) headship ്, ് ; *e. g.* ് (chief of a house) ; ് (chief of a town).

(g) *Possession ; Resemblance ; &c.*—
 𐬀𐬵𐬀, 𐬀𐬵𐬀𐬵 𐬀𐬵 (contraction of 𐬀𐬵𐬀) ; e. g.,
 𐬀𐬵𐬀𐬵𐬵𐬀 (radiant, bright, from 𐬵𐬀𐬵 brilliant
 wealth), 𐬀𐬵𐬀𐬵𐬀𐬵 (wise, from 𐬀𐬵𐬀𐬵 wis-
 dom, 𐬀𐬵𐬵𐬵𐬀𐬵𐬀𐬵 (glorious, from 𐬵𐬀𐬵𐬵𐬀
 glory), 𐬀𐬵𐬀𐬵𐬀𐬵 (resembling thee, from
 𐬵𐬀𐬵 thou), &c.

(k) *Proportion, measure, &c.*—𐬀𐬵𐬀 ;
 e. g., 𐬀𐬵𐬀𐬵 (how much ?), 𐬀𐬵𐬀𐬵𐬵 (as
 much), 𐬀𐬵𐬀𐬵 (that much, equal to), &c

Note.—The above terminations are
 those which are generally met with There
 are other rare ones which should be learnt
 from the dictionary

Speciality of certain words and expressions

In Avesta, certain special words and
 expressions are used to express special
 ideas, functions, things, &c., e. g., 𐬀𐬵𐬀𐬵
 (head of a good being), 𐬀𐬵𐬀𐬵𐬀𐬵 (head
 of an evil being), √ 𐬀𐬵 (to speak, used

of a good being) ; ✓ 𐎧𐎠 (to speak : used of an evil being)

Vocabulary 27

𐎧𐎠𐎧𐎠 the hand (of 𐎧𐎠𐎧𐎠𐎧𐎠 the head of an evil being). an evil being)

𐎧𐎠𐎧𐎠 the knee (of 𐎧𐎠𐎧𐎠 (adj) brilliant. an evil being).

✓ 𐎧𐎠𐎧𐎠 to bind, to tie, to tighten. 𐎧𐎠𐎧𐎠𐎧𐎠 (adj.) glorious.

✓ 𐎧𐎠𐎧𐎠 to bruise. 𐎧𐎠𐎧𐎠𐎧𐎠 (adj) to beat down

𐎧𐎠𐎧𐎠 or 𐎧𐎠𐎧𐎠 the wise head (of a good 𐎧𐎠𐎧𐎠 (m) star. being)

Exercise 27

1 What are the characteristics of the two classes of terminations forming substantives and adjectives ?

2. Enumerate the primary as well as the secondary terminations denoting (1) agen-

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၆)

- နေ့နံပါတ်အရေအတွက် ၁၀၀ (၇)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၈)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၉)

- နေ့နံပါတ်အရေအတွက် ၁၀၀ (၁၀)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀

Formation of Compounds .—

I. Dependent determinative compounds (तत्पुरुष), in which the case terminations (except the nominative) of the first part of the compound are dropped ; *e. g.*

(1) *Substantive + substantive.*

(a) *Accusative* — $\text{ရမ္မိ, နေမိ, နေမိ, နေမိ}$ (removing affliction) for $\text{ရမ္မိ, နေမိ, နေမိ, နေမိ}$ (affliction) and ရမ္မိ, နေမိ (removing).

(b) *Instrumental* — သေသေ, သေသေ, သေသေ (killed by a wolf or wolves) for သေသေ, သေသေ, သေသေ (by a wolf) or သေသေ, သေသေ, သေသေ (by wolves) and သေသေ (killed).

(c) *Genitive* — သေသေ, သေသေ, သေသေ (lord of a country, *i. e.*, a king) for သေသေ, သေသေ, သေသေ (of a country) and သေသေ (lord)

(2) *Present participle + substantive.*

Examples. — သေသေ, သေသေ, သေသေ (singing the holy songs) for သေသေ, သေသေ, သေသေ (singing) and သေသေ (holy songs)

(3) *Substantive + Past Participle.*

Examples.— ལེགས་ཤིང་ (killed by violence) for ལེགས་ (by violence) + ལེགས་ (killed).

II Appositional Determinative Compounds (*कर्मधारय*), in which the first part of the compound is generally an adjective whose appositional case-termination is optionally dropped.

Examples.—*Adjective + substantive.*

ལེགས་ཤིང་ལོ་ལོ་ (saintly progeny); ལེགས་ཤིང་ལོ་ (outer side); ལེགས་ཤིང་ལོ་ (long life).

III Attributive or Relative Compounds (*बहुव्रीहि*), in which the whole compound qualifies some other noun and is generally resolved by using the relative pronoun; *e. g.*

(a) *Substantive + substantive.*— ལེགས་ཤིང་ལོ་ (whose origin is from darkness, attributed to demons) (§ 16 II) for ལེགས་ (darkness) + ལེགས་ (origin), for ལེགས་ཤིང་ལོ་ (darkness) + ལེགས་ (origin).

ကလ သမ္ဘဝ (those whose origin is from darkness).

(b) *Adjective + substantive*.—*သလ္လင်္ဂ-ခါး* (long-armed) for *သလ္လင်္ဂ* (long) + *ခါး* (arm), for *ခါး* *သလ္လင်္ဂ* *သလ္လင်္ဂ* *ခါး* (he whose both arms are long)

(c) *Numeral + substantive* — *သလ္လင်္ဂ-သလ္လင်္ဂ* (having nine knots) for *သလ္လင်္ဂ* (nine) + *သလ္လင်္ဂ* (knots), for *သလ္လင်္ဂ* *သလ္လင်္ဂ* *သလ္လင်္ဂ* *သလ္လင်္ဂ* (that of which the knots are nine)

(d) *Present participle + substantive* — *သလ္လင်္ဂ-သလ္လင်္ဂ* (having snorting horses) for *သလ္လင်္ဂ* (snorting) + *သလ္လင်္ဂ* (horse) for *သလ္လင်္ဂ* *သလ္လင်္ဂ* *သလ္လင်္ဂ* *သလ္လင်္ဂ*

(e) *Past Participle + substantive* — *သလ္လင်္ဂ-သလ္လင်္ဂ* (whose banners are uplifted) for *သလ္လင်္ဂ* (uplifted) + *သလ္လင်္ဂ* (banner)

IV. *Copulative Compound* (*ဒေ*) is the result of dropping the copulative conjunc-

tion *and*) It is generally declined in the dual number. Sometimes both the parts of the compound are separated, each taking the dual case ; *e. g.*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (cattle and man) for *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* for *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (waters and trees) ; *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (son-in-law and father-in-law), *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (both with small and large cattle), *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (to both Khordād and Ameretāt).

V. Adverbial Compound (अव्ययीभाव) —

When a compound is used as an adverb it is called adverbial compound ; *e. g.*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (loudly) from *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (loud) + *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (speaking, from *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* to speak).

Note.—Primary roots, with or without *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* in the sense of the agentive noun or present participle may be used as the second part of a compound. Also some pronouns, prefixes, and particles, &c., may be used as the first part of a compound. Both these

kinds of formations may be used for any of the above varieties of compounds. A compound of which the first part is a cardinal number is technically called in Sanskrit द्विगु; e. g., सत्यं व्रतं for सत्यं व्रतं + सत्यं , or सत्यं व्रतं for सत्यं व्रतं (truth) + व्रतं (to practise) + स , (practiser of truth) (§ 15); स्वयं भोजं (getting one's own food, self-feeding) for स्वयं (own) + भोजं (food); पानं पीयूषं (fit for drinking) for पानं (at, upon) + पीयूषं (drinking); असुरं हन्तुं (opposed to demons) for असुरं (apart from) + हन्तुं (demons); चतुर्भुजः (quadruped) for चतुर् (four) + भुजः (foot).

VI. *Compound Verbs*.—Certain roots in the sense of being, making &c, after being joined to a substantive or adjective, make the whole a compound verb, which may be conjugated as denominative verbs; e. g., प्रदद्यात् (mayest thou be given proper incense!) from प्रदद्यात् (proper)

+ ၵုၵ်ႉ (incense) + ၵ (to be, to become) ;
 ၵုၵ်ႉၵုၵ်ႉ (he purifies) from ၵုၵ်ႉ
 (purity) + ၵ (to give).

Vocabulary 28.

မုၵ်ႉ cloud.

မုၵ်ႉမုၵ်ႉ wakeful-
 ness.

မုၵ်ႉ burning.

မုၵ်ႉ variety.

မုၵ်ႉ eye.

မုၵ်ႉ fly.

မုၵ်ႉ body.

မုၵ်ႉ year.

မုၵ်ႉ length.

Exercise 28.

(1) Name the different kinds of compounds. (2) Give the characteristics of each variety of compounds, with examples. (3) Resolve the following compounds, as also those occurring in the previous exercises, and state to what kind each belongs :

∴ ၵုၵ်ႉမုၵ်ႉ (1)

∴ ၵုၵ်ႉမုၵ်ႉ (2)

about): *e. g.*, ႁႏႏႏႏႏႏ (fence), ႁႏႏႏႏႏႏႏ (round about furrow).—ႁႏႏ, ႁႏႏ (far, before) : *e. g.*, ႁႏႏႏႏႏႏ (to carry far away); ႁႏႏႏႏႏႏ (died before); ႁႏႏႏႏႏႏ (who foresees; the cock).—ႁႏႏ, ႁႏႏ (forth): *e. g.*, ႁႏႏႏႏႏႏ (to proffer, to offer); ႁႏႏႏႏႏႏ (to proclaim); ႁႏႏႏႏႏႏ (offering).—ႁႏႏ (apart, contrary to) : *e. g.*, ႁႏႏႏႏႏႏ (waterless); ႁႏႏႏႏႏႏႏ (opposed to demons).—ႁႏႏ, ႁႏႏႏႏႏႏ (with): *e. g.*, ႁႏႏႏႏႏႏႏႏႏ (having the same desire; a friend, a companion); ႁႏႏႏႏႏႏႏႏႏႏႏ (accompanied with the fire-wood).—ႁႏႏ, ႁႏႏႏႏႏ, ႁႏႏႏႏ, &c, (with) : *e. g.*, ႁႏႏႏႏႏႏႏႏ (to gather); ႁႏႏႏႏႏႏႏႏႏႏႏ (assembly).—ႁႏႏ (good) : *e. g.*, ႁႏႏႏႏႏႏႏ (good thought).

§ 80. **Enclitics.**—They are certain particles, mostly monosyllabic words, which are attached to the end of complete words. Some of them are both separable and inseparable. Others are always inseparable. Some are optionally repeated after more than one word.

Examples.—(1) *ար*, Gâth. *ար* inseparable (and): *e. g.*, *արանձան*, *արասցէ* *արասցա* (waters, earths, and trees); *արանձան*, *նիսա* (waters and trees); *արասձաւս, Եւանջ* *արանցիս* (Mazda and Zarathushtra). (2) *բար*, Gâth. *բար*, inseparable (also, even, some, whatever, every, &c.): *e. g.*, *բարասան* *բարասալի* (alive also dead); *բարբառա* (from sanctity whatever); *այս* *բարեւոյն* *եւանջ* (even afterwards for a long time); *բարաս* (some person). (3) The monosyllabics *ա*, Gâth. *մե* separable or inseparable (to me, my); *ա*, Gâth. *մե* separable or inseparable (to thee, thy); *ա*, Gâth. *մե* or *ա* (to him, her, it; his, her, its); *ե*, Gâth. *ի* (to us; our, ours); *ե*, Gâth. *ի* (to you; your, yours), &c.: *e. g.*, *բարս* *բարս* *ա* or *ա* *ա* (Mazda brought to thee); *արմա* *մեհար* (tell me rightly); *բարս* *ե* *ա* (may it not come to you); *բարս* *ա* *ա* (may it not come to me); *ա* *ա* (mayest

thou give to me); ••• ••• (if this brings to him); ••• ••• (to him afterwards he blesses)

§ 81. Particles:—

I. *Adverbs.*

(1) Nouns, substantives and adjectives, and sometimes participles, used in the neuter gender, accusative case, singular number; e. g., ••• (at one's own will, from ••• will, accusative, neuter, singular); ••• (truly, from ••• truth, accusative, neuter, singular); ••• (through want of wakefulness, from ••• not, and ••• wakefulness, accusative, neuter, singular).

(2) Adverbial phrases and particles; e. g., ••• (from without, from ••• outer, and ••• side); ••• (for ever, from ••• all, and ••• duration); ••• (for

ever and ever); *ከፍተኛው ለጥቅም* (for ever); *አገር* or *አገር* (now); *ከፍተኛው ለጥቅም* (now and for ever); *ከፍተኛው* (forthwith).

(3) Pronominal adverbs. These are formed by adding certain adverbial terminations to pronouns; (a) *ከፍተኛ*, denoting place; *e. g.*, *ከፍተኛው* (where, from *ው* relative pronoun); *ከፍተኛ* (where? from *ው* interrogative pronoun); *ከፍተኛው* (there, from *ው* the third personal pronoun); *ከፍተኛ* (here, from *ው* demonstrative pronoun); *ከፍተኛው* (there, from *ው* dem. pron.); (b) *ከፍተኛ* denoting manner; *e. g.*, *ከፍተኛው* (as, so that); *ከፍተኛ* (how?); *ከፍተኛ* (so); *ከፍተኛ* (so, thus); *ከፍተኛው* (so, thus); *ከፍተኛው* (so, also); (c) *ከፍተኛ* denoting time; *e. g.*, *ከፍተኛ* (when?); *ከፍተኛ* (always); (d) *ከፍተኛ* denoting place, time, manner, *e. g.*, *ከፍተኛ* (here, from *ው* or *ው* this); *ከፍተኛ* (when?).

(4) Other adverbs. *ከፍተኛው* (once); *ከፍተኛ*, *ው* (where?); *ከፍተኛ* (when); *ከፍተኛ*

(then) ; **ዲ** (when ?) ; **ዲ** (then, there-upon) ; **ሁን** (twice) ; **ሁን** (thrice) ; **ከፊት** (before) ; **ኋላ** (after) ; **ኋላኋላ** (afterwards) ; &c.

(5) Negative and prohibitive. **ይሄ** ; **አይሄም** ; **አ** (not, neither, nor)

II. Prepositions and Postpositions.—

They govern certain cases, except the nominative and the vocative, and are sometimes used to express certain relations which can otherwise also be denoted by means of mere inflections ; *e. g.* (1) **ከ** (between), **ከ** **ሁን** **ከ** **ሁን** (between Mary and Balkh). (2) **ከ** (at, to, upto)—**ከ** **ሁን** **ከ** **ሁን** (at noon-tide) ; **ከ** **ሁን** **ከ** **ሁን** (to the water or to the fire). (3) **ከ** (from), **ከ** **ሁን** **ከ** **ሁን** (from this house) ; **ከ** **ሁን** **ከ** **ሁን** (from this) ; **ከ** **ሁን** **ከ** **ሁን** and **ከ** **ሁን** **ከ** **ሁን** (from purity). (4) **ከ** **ሁን** **ከ** **ሁን** (at, to, upto, with) ; **ከ** **ሁን** **ከ** **ሁን** (up to Western Hindoostan) ; **ከ** **ሁን** **ከ** **ሁን** (at all

this earth) ; 𐬨𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (bring it to me).
 (5) 𐬀𐬭𐬀 (after, according to) ; 𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀
 𐬀𐬭𐬀𐬭𐬀 (according to one's own wish).
 (6) 𐬀𐬭𐬀𐬭𐬀 or 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (towards, upon, against,
 &c.) ; 𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀 (on the earth,
 created by Ahura). 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 (against
 the house). (7) 𐬭𐬀 (at, near, to, towards) ;
 𐬀𐬭𐬀𐬭𐬀 𐬭𐬀 (at or near the house). (8) 𐬀𐬭𐬀𐬭𐬀,
 (over, on) ; 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (on this earth).
 (9) 𐬀𐬭𐬀𐬭𐬀 (down) ; 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (under
 the sole of the foot). (10) 𐬭𐬀𐬭𐬀 (down at) ;
 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬭𐬀𐬭𐬀 (down at this house).
 (11) 𐬀𐬭𐬀𐬭𐬀 (across) ; 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀
 (across the bridge of Chinvat). (12) 𐬭𐬀𐬭𐬀,
 𐬀𐬭𐬀𐬭𐬀 (before) ; 𐬀𐬭𐬀𐬭𐬀 𐬭𐬀𐬭𐬀 (before waters) ;
 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (before winter) ; 𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀
 𐬭𐬀𐬭𐬀𐬭𐬀 (before and behind the house).
 (13) 𐬭𐬀𐬭𐬀 (with) ; 𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬭𐬀𐬭𐬀 (with
 demons). (14) 𐬀𐬭𐬀𐬭𐬀 (around, from, before,
 far from, during) ; 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (around
 this earth) ; 𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (from death) ;
 𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 (far from trees).

III. Conjunctions.—(1) *ሕዳ*, *ሕዳ*,
 (also) generally begins the sentence and is
 generally repeated : *e. g.*, *ሕዳ*,
ከነዚህ ሕዳ ሕዳ, *ሕዳ*, *ሕዳ*
 (mayest thou be childless and also of evil
 repute !). (2) *ወይ* *ወይ* (or, either,
 &c.,) generally repeated after each word or
 sentence : *e. g.* *ወይ ሕይወት ወይ ሕይወት* (a man or
 a woman) ; *ወይ ሕይወት (or) ሕይወት*
ወይ ሕይወት (either half or one-third).
 (3) *ከሕይወት*, *ከሕይወት* (if) : *e. g.*, *ከሕይወት*
ከሕይወት (if I have offended thee). (5) *ከ*
 (for, indeed) always as the second word of
 a sentence : *e. g.*, *ከሕይወት ከሕይወት*
ከሕይወት ከሕይወት (for if the sun does not rise, the demons here
 spoil all). *ከሕይወት* (verily not). (6) *ከሕይወት*
 (than) with the adjectives in the comparative
 degree ; *e. g.*, *ከሕይወት ከሕይወት*
 (more deadly than snakes).

IV. Interjections.—*ሕዳ* (Oh) vocative ;
 (a) before the noun : *e. g.*, *ሕዳ*

.သုဗုဒ္ဓံ (Oh holy Zarathushtra !) ;
 (b) after the noun : *e. g.*, .အိယံ (Oh Airyaman !). (2) .အုဗုဒ္ဓံ (hail ! well done !) :
e. g., .အုဗုဒ္ဓံ .အိယံ (hail to thee ! Oh man !) (3) .အဟံ (alas ! woe !) :
e. g., .အဟံ (woe to me).

§ 82. Metaplasms :—

(1) Certain words are declined in more than one gender ; *e. g.*, .အိယံ (house ; n., f.) ; .အိယံ (clothing ; n., f.) ; .အိယံ (kingdom ; n, f., m.). (2) (a) Certain words, ending in consonants, preceded by *အ*, take the form of words ending in *အ*, either by dropping the final consonant or by adding an *အ* to it ; *e. g.*, .အိယံ, .အိယံ, and .အိယံ (lofty). (b) The same is the case with certain verbs ; *e. g.*, .အိယံ (he did) .အိယံ (thou didst). (3) Certain words are declined in more than one ways ; *e. g.*, .အိယံ and .အိယံ (night) ; Gen. .အိယံ and .အိယံ.

LESSON XXXI.

§ 83. Some peculiarities of the Gâthic Dialect :—

(1) Final short vowels in the ordinary Avestâ are always lengthened in the Gâthic dialect : *e. g.*

Av.	Gâth.	Meaning.
𐬨𐬀𐬭𐬀𐬎𐬌	𐬨𐬀𐬭𐬀𐬎𐬌𐬀	with bowing.
𐬵𐬀𐬭𐬀𐬎	𐬵𐬀𐬭𐬀𐬎𐬀	is.
𐬵𐬀𐬭𐬀𐬎𐬌	𐬵𐬀𐬭𐬀𐬎𐬌𐬀	good.

(2) Final 𐬵 in some monosyllabic Avestic words is changed to 𐬌 in the Gâth. dialect.

Av.	Gâth.	Meaning.
𐬵𐬀	𐬌𐬀	who ?
𐬵𐬀𐬭𐬀	𐬌𐬀𐬭𐬀	who (rel.)

(3) In the Avestic dialect, the gen. sg. m. and n- terminations of words in 𐬨 is 𐬭𐬀,

while the same in the Gâthâ dialect is optionally 𐬨𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀; *e. g.*, Av. 𐬨𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀 (of this).

(4) The pronoun 𐬨𐬀𐬭𐬀 (it, which) is frequently used in the Gâthic dialect and rarely in the Avestic, where 𐬨𐬀𐬭𐬀 is general.

(5) The Av. hard consonants mostly appear as corresponding soft ones in the Gâth. dialect; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀 (he said), Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀.

(6) Aspirated consonants in the Av. dialect mostly appear unaspirated in the Gâth. dialect; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀 (daughter).

(7) Conjunct consonants in the Av. dialect insert in some Gâthic words the redundant 𐬀 between the letters; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀, (daughter).

(8) 𐬀 or 𐬀, in certain Av. words appear as 𐬀, and 𐬀 or 𐬀 as 𐬀, in the Gâth. dialect; *e. g.*

Av.	Gâth.	Meaning.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀	Wicked.
𐬰𐬀𐬭𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀𐬭𐬀	Descendant of Hvova.
𐬰𐬀𐬭𐬀, 𐬰𐬀𐬭𐬀 or 𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	At, on, to- wards.

(9) The use of substitute vowels is more in the Gâth. than in the Av. dialect ; *e. g.*

Av.	Gâth.	Meaning.
𐬰𐬀	𐬰𐬀	to me
𐬰𐬀𐬭𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀	let him do.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	forth.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	away.

(10) Certain words beginning with 𐬰𐬀 in the Av. dialect appear with initial 𐬰𐬀 ; and the √ 𐬰𐬀 (to cheat) takes the form of 𐬰𐬀, 𐬰𐬀 in the Gâthic dialect ; *e. g.*, Av. 𐬰𐬀𐬭𐬀𐬭𐬀, Gâthic 𐬰𐬀𐬭𐬀𐬭𐬀 (injury,

pain) 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 ; 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 ; 𐬵𐬀𐬎𐬌
 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 .

(11) Certain words beginning with 𐬀 in the Av. dialect begin with 𐬀 in the Gâth. dialect; e. g., Av. 𐬵𐬀𐬎𐬌 Gâth. 𐬵𐬀𐬎𐬌 (house).

(12) The final or penultimate vowel or syllable containing 𐬀 or 𐬵 in the Av. dialect appears generally with 𐬀 in the Gâth.

Av.	Gâth.	Meaning.
𐬀𐬵	𐬀𐬵	I.
𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌	agriculturist.
𐬵𐬀𐬎𐬌	𐬵𐬀𐬎𐬌	stone, sky.

(13) Certain words with the negative prefix 𐬀 (for the usual 𐬵) in the Av. dialect appear with 𐬀 in the Gâth. e. g., Av. 𐬵𐬀𐬎𐬌 , Gâth. 𐬵𐬀𐬎𐬌

(14) The initial $\text{-}\text{𐬵𐬀}$ or $\text{-}\text{𐬵𐬀𐬵}$ in the Av. dialect appears, sometimes optionally, as 𐬵𐬀 and 𐬵𐬀 respectively in the Gāth. : *e. g.*, Av. 𐬵𐬀𐬵 . Gāth. 𐬵𐬀 (these); Av. 𐬵𐬀𐬵𐬵𐬵 , Gāth. 𐬵𐬀𐬵𐬵 (from you).

(15) 𐬵 the termination of the present tense first person singular, when applied to the verbal bases ending in - in the Av. dialect, is very often dropped in the Gāth. ; *e. g.*, Av. 𐬵𐬀𐬵𐬵𐬵𐬵𐬵 , Gāth. 𐬵𐬀𐬵𐬵𐬵𐬵 (I pray for, I beseech, I beg).

LESSON XXXII.

§ 84. The Devanâgarî Sanskrit Alphabet.—

Vowels.—अ a, आ â, इ i, ई î, उ u, ऊ û, ऋ ri, ॠ rî, ऌ li, ॡ lî, ए e, ऐ ai, ओ o, औ au

Consonants.—क ka, ख kha, ग ga, घ gha, ङ na; च cha, छ chha, ज ja, झ jha, ञ ña, ट ta, ठ tha, ड da, ढ dha, ण na; त ta, थ tha, द da, ध dha, न na; प pa, फ pha, ब ba, भ bha, म ma; य ya, र ra, ल la, व va; श śa, ष sha, स sa, ह ha.

Anusvâra = , anunâsika = , Visarga :.

क् k, क ka, क्त् ka, कि ki, की kî, कु ku, कू kû, कृ kri, कृ kṛî, क्ल kli, क्ल kṛî, के ke, कै kai, को ko, कौ kau; क् kañ, कः kah; and similarly the rest.

§ 85. Persian Cuneiform Alphabet:—

Vowels—

1. 𐬀 a, â.

2. 𐬁 i, î.

3. <ŷ u. ŷ.

Consonants.—

4. ʔ k.

5. <ʔ (before u) k and ku.

6. <ŋ kh.

7. <ŋ g.

8. <ɣ (before u) g.

9. <ɣ h.

10. ʔ ch.

11. ʔ j.

12. <ɣ (before u) j.

13. ʔ t.

14. ʔ (before u) t

15. ʔ th.

16. ʔ d.

17. ʔ (before i) d.

18. <ɣ (before u) d. and du.

19. ʔ and ʔ n.

20. <ɣ (before u) n.

21. ʔ p.

22. ʔ f.

23. 𐭠 b.
 24. 𐭡 m.
 25. 𐭢 (before i) m.
 26. 𐭣 (before u) m.
 27. 𐭤 y.
 28. 𐭥 r.
 29. 𐭦 (before u) r.
 30. 𐭧 v.
 31. 𐭨 (before i) v, vi.
 32. 𐭩 s.
 33. 𐭪 sh.
 34. 𐭫 z.

§ 86. Pahlavi Alphabet:—

I. Simple.

No.	Forms.	Sounds.
1	𐭠 or 𐭡	a, â, h, kh, (rarely = the sounds of Nos. 5 + 5).








1. Simple—continued.

No.	Forms.	Sounds.
2	┐ or └	<i>b</i> , (rarely = the sounds of No. 5), final <i>e</i>
3	u or e	<i>p</i> , <i>r</i> . (medial or final <i>p</i> , <i>f</i> , <i>v</i> ., <i>ch</i> , <i>j</i> . <i>z</i> . <i>zh</i>).
4	w	<i>t</i> . <i>th</i> . <i>d</i> .
5	s, ʒ. or c, v.	<i>j</i> , <i>d</i> , <i>g</i> , <i>k</i> . <i>r</i> , <i>t</i> , <i>y</i> . <i>é</i> , (rarely <i>b</i>).
6	ç or e	<i>ch</i> , <i>j</i> , (rarely medial <i>d</i> <i>h</i>) (medial or final <i>ch</i> , <i>j</i> , <i>z</i> , <i>zh</i>).
7	y	<i>r</i> , <i>l</i> (also <i>Y</i> <i>l</i> °).
8	z	z.
9	ʒ	<i>gh</i> (= Persian <i>ç</i>).

1. *Simple*—continued.

No	Forms.	Sounds.
10	s	k, g (also redundant as the sign of the completion of certain syllables or words).
11	ε	m.
12	,	n, v, u (in the first syllable of certain words), û, ô, r, î, (also ô redundant as the sign of the completion of certain syllables or words)
13	┘ or ┘	î or é (final).

II. Simple or Compound.

No.	Forms.	Sounds.
14		(1) When simple = <i>ç</i> ; (2) when compound (also ) = Nos. 5 + 5 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , &c. + <i>j</i> , <i>d</i> , &c. In  the first is generally read <i>t</i> only.
15	 , or  , or  or 	(1) When simple = <i>sh</i> ; (2) when compound = Nos. 5 + 1 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , &c. + <i>a</i> , <i>d</i> , &c.

II. Simple or Compound—continued.

No.	Forms.	Sounds.
16	نہ or نہ	<p>(1) When simple = <i>kh</i> ; (2) when compound = Nos. 5 + 5 + 1 such as <i>îyâ</i>, &c., or = Nos. 1 + 1 ; <i>i. e.</i>, <i>a</i>, <i>â</i>, &c. + <i>a</i>, <i>â</i>, &c. . Also = Nos. 14 + 1 ; <i>i. e.</i>, <i>ç</i>, &c. + <i>α</i>, <i>â</i>, &c.</p>
17	س or س	<p>(1) When final = Nos. 1 + 13 ; <i>i. e.</i>, <i>α</i>, <i>â</i>, &c. + <i>é</i>, (and that <i>âé</i> only); (2) when by itself (<i>α</i>) = Nos. 1 + 13 (and that <i>αé</i> only); (<i>b</i>) = the simple three three.</p>

II. Simple or Compound—continued.

No.	Forms.	Sounds.
18	-s	(1) When simple = <i>ç</i> ; (2) when compound = Nos. 5 + 5, (and that only <i>yi</i>)
19	r or ʁ	(1) When simple = No 1 ; <i>i. e.</i> , <i>a</i> , <i>â</i> , &c. ; (2) when compound = Nos 5 + 2 ; <i>i. e.</i> , <i>j</i> , <i>d</i> . &c. + <i>b</i> , &c. : (3) when alone by itself) = the numeral 2.

III. Compound.

No.	Forms.	Sounds.
20	𑖦 or 𑖧	(1) When simple = \hat{o} , \hat{u} , (2) when compound = Nos. 1 + 12, <i>i. e.</i> , a , \hat{a} , &c + n , v , \hat{a} , &c.
21	𑖨𑖩𑖪	(1) = Nos. 1 + 1 + 1, <i>i. e.</i> , a , \hat{a} , &c. + a , \hat{a} , &c. + a , \hat{a} , &c.; (2) = Nos. 5 + 1 + 1 + 5, <i>i. e.</i> , j , \hat{a} , \hat{g} , &c. + a , \hat{a} , &c. + a , \hat{a} , &c.—Also variously.








III. Compound—continued.

No.	Forms.	Sounds.
22	ur	(1) = Nos. 1 + 1 + 3 or 6, <i>i. e.</i> , <i>a</i> , <i>d</i> , &c. + <i>a</i> , <i>d</i> , &c. + <i>p</i> , <i>f</i> , <i>v</i> , &c. ; or <i>ch</i> , <i>j</i> , &c. (2) = Nos. 19 + 5 + 1 + 3 or 6 ; <i>i. e.</i> , <i>a</i> , <i>d</i> , &c. + <i>j</i> , <i>d</i> , &c. + <i>a</i> , <i>d</i> , &c., + <i>p</i> , <i>f</i> , <i>v</i> or <i>ch</i> , <i>j</i> , &c.— Also variously.
23	-ur or -ur	(1) = Nos. 5 + 1 + 1, <i>i. e.</i> , <i>j</i> , <i>d</i> , <i>g</i> , &c. + <i>a</i> , <i>d</i> , &c. + <i>a</i> , <i>d</i> , &c., (2) = Nos. 5 + 16 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , <i>g</i> , &c. + <i>kh</i> , or <i>a</i> , <i>d</i> , &c. ; or <i>ç</i> + <i>a</i> + <i>d</i> , &c. (3) = Nos. 15 + 1, <i>i. e.</i> , <i>sh</i> + <i>a</i> , <i>d</i> , &c.—Also variously.




III. Compound—continued.

No.	Forms.	Sounds.
24	𐎧𐎶𐎵	<i>aîyî.</i>
25	𐎶	(1) Nos. 1 + 5; <i>i. e.</i> , <i>a, â, &c. + j, d, g,</i> <i>&c.</i> ; (2) = Nos. 5 + 14; <i>i. e.</i> , <i>j, d,</i> <i>g, &c. + ç, &c.—</i> Also variously.
26	𐎶𐎶𐎶 or 𐎶𐎶𐎶	(1) = Nos. 15 + 1 + 1; <i>i. e.</i> , <i>sh + a, â</i> ³ <i>&c. + a, â, &c.</i> (2) = Nos. 15 + 5 + 5 + 1; <i>i. e.</i> , <i>sh + j, d, &c.</i> <i>+ j, d, &c. + a,</i> <i>â, &c.—Also vari-</i> <i>ously.</i>

§ 87. Joint and Separate characters :—

In Pahlavi all letters are written conjointly, except , , , , ,  and  which never combine with the letters following them. Every complete word, however, is written separate.

§ 88. Pâzend Characters :—

These are the same as the Avestâ characters (with the addition of  or ) written always uncompounded, and  pronounced always as *d*.

§ 89. Modern Persian Alphabet :—

Names.	Forms and sounds.	Combined forms.		
		Final.	Medial.	Initial.
Alif	ا <i>a, ʔ</i>	خوشا	باری	آب
be	ب <i>b</i>	نواب	بامر	باب
pe	پ <i>p</i>	چپ	سپهر	پدر
te	ت <i>t</i>	تأبوت	آثار	تار

§ 89—continued.

se	س (sh)	ث	س (sh)	لوت	پورو	دات	در	خو	حاصل	چو	حال	ثابت
jim	ج	ح	چ	قاج	پنجاس	تائیر						
che	ch	چ	چ	کاج	دیر	دیر						
he	h	ح	ه	دج	نیم	نیم						
khe	k/h	خ	ک	کاج	فدا	فدا						
dāl	l	د	د	جالد	لوت	لوت						
zāl	z	ذ	ذ	کاعد	پورو	پورو						
re	r	ر	ر	ملا								

§ 89—continued.

ze	ز	ز	رور	عزیز	دیان
zhe	ژ	zh	ژاژ	گذردم	زرف
sin	س	s	دس	حسن	سر
shin	ش	sh	پیش	چشم	شد
sād	ص	s	شخص	قصد	صد
ʔād	ض	z	عرض	حاضر	صرور
to, e	ط	t	رابط	مط	طور
zo, e	ظ	z	حظ	نظر	ظلم

§ 89—*continuu.*

'ain	ع	ا	تابع	دعد	عرس
ghaın	ع	gh	دعاع	معاغر	عاط
fe	ف	f	نصاف	ظفر	فرسان
kaf	ق	k	رواق	عقل	قلم
kaf	ک	k	خاک	دکان	کودم
gaf	گ	g	دُرگ	چمر	گرم
lām	ل	l	مال	علم	لپ
mīm	م	m	ظلم	چمن	مرد

LESSON XXXIII.

§ 90. Transmutation of Avestâ letters into Sanskrit, Persian Cuneiform, Pahlavi-Pâzend and modern Persian :—

Rule I.—All epenthetic or redundant vowels of Avestâ words are dropped in Sanskrit. These, as well as the final vowels of Avestâ, Persian Cuneiform, and Sanskrit words, are dropped in Pahlavi-Pâzend and modern Persian. The substitute Avestâ vowels must be considered as the original vowels for which they stand.

Exception.—Final , , उ, (a) is sometimes dropped as above; e. g., , तनु . तनु, 𐬢𐬀 tann, , نى (body); , دار , دادر , دار wood: (b) is sometimes changed to 𐬀 âê in Pahlavi, (c) and sometimes retained in modern Persian, e. g., , بارو (arm); बाहु, 𐬠𐬀 bâjâe, , بارو (arm);

ناکش, ناکش naqûsh, or ناکش naqde, Gr.
Nekros (dead body).

Rule II.— Sometimes homogeneous vowels, though they agree in quality, differ in quantity ; i. e., ا, آ, د, for س, ز and ر and vice-versa ; e. g., داکم, داکم dar, در (door) ; اگراوان, اگراوان āgravan, اگراوان (priest) ; همد, همد hamd, هم, هم (same all) ; هارویط, هارویط harviṣp or هارویط hārviṣt, هارویط (each, all) ; گریتا, گریتا grīta, گریتا (heard) ; پیشانی, پیشانی (face), cf. پیشانی (forehead) ; یکتا, یکتا or یکتا, یکتا yekta, یکتا (joined, pair).

Rule III.—The aspirated consonants in Avestâ caused by the operation of § 14 (a) remain unchanged or (b) are changed to h-sound or é-sound in the later Irânian languages ; but while transmuted into Sanskrit, they must be replaced by their original unaspirated ones ; e. g., هارویط, هارویط hārviṣt, هارویط

ڪوٺ, ڪوٺج (hump-backed), ٺوڙ, ٺٽو, ٺٽو, ڪوٺ,
(hill, mountain) ڪوٺ, ڪوٺ (hump-backed).

1. *Initial.* ا; آ a; ا a; ا;
1.—e. g., اوس, اوس, اوس; اوسر مهيا, آا آا
آا آا آا aûramazdâ, اوسر aôharmazd,
اوسر, اورمزد (Ormazd); اوس, اهي, ا
ay, [اوس dahâk], اوسر, اوسر (-cr-
pent). *Medial.* ا; آ a; ا, ا, ا;
ا, ا; , ا; e. g., اوسر, اوسر, اوسر
اوسر upariy, اوس avar, اوسر or
(on, upon)

2. *Initial.* آ; آ a; ا, ا; ا;
1 e. g., اوس, آا, آا آا âpî, ا ا, اوس,
آ (water). *Medial.* آ, آ a, ا, ا, ا, ا;
ا, ا e. g., آا, آا آا gâthî, اوس
gâç, اوسر اوس (place, time, bed, throne);
اوسر, آا, آا vâd; آا, آا, آا
(wind). آا, آا, آا mîd, آا, آا
(mother)

3. *Initial.* ه; ه i; ا i; ا; e. g.,
ا, ا, ه, آا آا ishû (arrow). آا

इष्टि, 𐑖𐑦𐑦𐑦 *khisht*, 𐑖𐑦𐑦𐑦, خشت, brick.

Medial. इ, ई. 𐑦, 𐑦; e. g., 𐑖𐑦𐑦𐑦
मित्र, 𐑖𐑦𐑦𐑦 *mithra*, 𐑖𐑦𐑦 *mithrô*, 𐑖𐑦𐑦,
𐑖𐑦 (Mithra).

4. 𐑦 *Initial.* ई; e. g., 𐑖𐑦, इष्ट (to see).

Medial. ई; e. g., 𐑖𐑦𐑦𐑦 प्रीत (beloved).

5. 𐑦 *Initial.* उ, 𐑖𐑦 *û*; 𐑦 *û*, 𐑦, 𐑦; e. g.,
𐑖𐑦, उत, 𐑖𐑦𐑦𐑦 *ūtâ*, 𐑦 *u* or *v*, 𐑦, 𐑦 (and,
also). *Medial.* उ; 𐑖𐑦 *û*; 𐑦 *û*, 𐑦, 𐑦; e. g.,
𐑖𐑦𐑦, पुत्र, 𐑖𐑦𐑦 *pûtra*, 𐑖𐑦 *pôç*, 𐑖𐑦,
𐑖𐑦 (son).

6. 𐑦 *Initial.* ऊ; e. g., 𐑖𐑦, ऊन (empty).

Medial. ऊ, 𐑖𐑦 *û*, 𐑦 *û*, 𐑦, 𐑦; e. g., 𐑖𐑦
भूमि, 𐑖𐑦𐑦𐑦 *bûmî*, 𐑖𐑦 *bûm*, 𐑖𐑦, 𐑖𐑦
(earth).

7. 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦,
𐑦, 𐑦, 𐑦, 𐑦; ऋ, ॠ, ॡ, अर्, आर्, इर्,
ईर्, उर्, ऊर्, र, रा, रि, री, रु, रू, and similarly
अल्, आल्, &c. 𐑖𐑦 *ar*, 𐑖𐑦 *ir*; 𐑦, 𐑦 *ar*, *ir*; 𐑦,
ur; 𐑦 *âr*; 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦, 𐑦

e. g., √ 𐬕𐬀𐬎𐬎, 𐬕, 𐬕𐬀𐬎𐬎 *kar*, 𐬕𐬀𐬎𐬎𐬎𐬎 *kardann*,
 𐬕𐬀𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎𐬎 (to do); 𐬕𐬀𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎𐬎
kâra 𐬕𐬀𐬎𐬎 *kâr*, 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎 (work); √ 𐬕𐬀𐬎𐬎
 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎 *bar*, 𐬕𐬀𐬎𐬎𐬎𐬎 *bûrdann*, 𐬕𐬀𐬎𐬎𐬎𐬎
 (to bear); 𐬕𐬀𐬎𐬎𐬎𐬎𐬎 𐬕𐬀𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎 *mîrêd*,
 𐬕𐬀𐬎𐬎𐬎𐬎𐬎 (he or she dies); 𐬕𐬀𐬎𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎
mîrdak, 𐬕𐬀𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎 (dead), 𐬕𐬀𐬎𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎
 𐬕𐬀𐬎𐬎 *pûr*, 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎 (full), 𐬕𐬀𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎 *pôhl*,
 𐬕𐬀𐬎𐬎𐬎𐬎, 𐬕𐬀𐬎𐬎 (bridge, viaduct).

8. 𐬕𐬀𐬎𐬎 (𐬕𐬀𐬎) *Initial*. 𐬕; 𐬕𐬀𐬎𐬎 *ai*; 𐬕𐬀𐬎 *ae*;
 𐬕, 𐬕𐬀𐬎, 𐬕𐬀𐬎, e. g., 𐬕𐬀𐬎𐬎𐬎 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎𐬎 *aiva*,
 𐬕𐬀𐬎 *âevak*, 𐬕𐬀𐬎𐬎. 𐬕𐬀𐬎, (one). *Medial*. 𐬕;
 𐬕𐬀𐬎𐬎 *ai*; 𐬕𐬀𐬎 *ae*; 𐬕, 𐬕𐬀𐬎, 𐬕𐬀𐬎; e. g., 𐬕𐬀𐬎𐬎𐬎𐬎
 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎 *bêshaj*, 𐬕𐬀𐬎𐬎𐬎 or 𐬕𐬀𐬎𐬎𐬎,
 𐬕𐬀𐬎𐬎 (healing); √ 𐬕𐬀𐬎𐬎, 𐬕𐬀𐬎𐬎𐬎 *vain*,
 𐬕𐬀𐬎 *vîn*, 𐬕𐬀𐬎, 𐬕𐬀𐬎, (to see); 𐬕𐬀𐬎𐬎𐬎𐬎𐬎 𐬕𐬀𐬎𐬎,
 𐬕𐬀𐬎𐬎𐬎 *râyomand*, 𐬕𐬀𐬎𐬎𐬎𐬎 (wealthy,
 brilliant)

9. 𐬕𐬀𐬎 𐬕𐬀𐬎; 𐬕, 𐬕, 𐬕, e. g., 𐬕, 𐬕;
 𐬕, 𐬕 (O I); 𐬕𐬀𐬎𐬎𐬎𐬎𐬎 t. sg.
 of 𐬕𐬀𐬎𐬎 (sacred

10. ཇམ (ཉམ) *Initial*. འོ; ཅ འོ; ཇ, ཇམ, འོ or
 ; e. g. ཇམ་ཇམ་, འོ་ཇམ་, འོ་ཇམ་ འོ་ཇམ་ (strength).
Medial. འོ ; ཅ འོ ; ཇམ ; འོ, e. g. ཇམ་ཇམ་, འོ་ཇམ་, འོ་ཇམ་,
 ཅམ་ *gāḥ* or ཅམ་ *gāḥ*, འོ་ཇམ་ འོ་ཇམ་ (cow, bull);
 འོ་ཇམ་ཇམ་ཇམ་. འོ་ཇམ་ *gōḥpand*, འོ་ཇམ་ཇམ་ཇམ་
 འོ་ཇམ་ཇམ་ འོ་ཇམ་ (cattle, goats, she-goats)
 འོ་ཇམ་ཇམ་, འོ་ཇམ་ *bōḥ*, འོ་ཇམ་, འོ་ཇམ་ (consciousness).
 འོ་ཇམ་ཇམ་, འོ་ཇམ་, *bōḥ*, འོ་ཇམ་, འོ་ཇམ་ (fragrance).
11. འོ, འོ. e. g., འོ་ཇམ་; འོ་ཇམ་ (that).

LESSON XXXIV.

Transmutation.—(continued).

§ 91. 12. ۋ Initial. ک, ڪ k; ۋ k; ۋ, ى; e. g., ڪرڻ ڪ, ڪار kar, ڪارڊانن kardann, ڪردن (to do). Medial. ک k; ڪ k; ۋ k; ى, ى, e. g., ڪوٽ ڪوٽ, (ستوک), ڪوٽاک kūtak, ڪوٽ, or ڪوٽو, ڪوٽى (child), short, small); ڪوٽ + ڪو, ڪوٽو, (to be visible, to be aware of) ڪوٽو, âkâç, ڪوٽو, ڪوٽا (aware of).

13. ڄ Initial. ڄ ڄ, ک; ڄ, ڄ kh; ڄ; ڄ, e. g., ڄار ڄار, ڄ khar, ڄار (ass), ڄار. ڪوٽ, ڄار khûmba, ڄار, ڄار (earthen water-pot).

14. ڄ Initial. ڄ, ڄ; ڄ g; ڄ g; ڄ; ى; e. g., ڄار ڄار, ڄار, ڄار ڄار garma. ڄار garm, ڄار, ڄار (warm): ڄار or ڄار ڄار, ڄار or ڄار, ڄار ڄار garab, ڄار giraftann, ڄار ڄار (to hold). Medial. ڄ: ڄ g: ڄ: ى: e. g., ڄار ڄار ڄار

د ډ; ه or ه h; د , ط ; ځ or ځ ; e. g.,
 دډډډډ رځا, -ډ rāḡ, ډډډ rāḡtal. طډ ,
 ډا, راسه (road).

20. Initial. ډ, ځ; ډ d; ځ d,
 د d; ډ; ډ; e. g., ډډ, ډار, ډ dār,
 ډډ, ډار (wood); ډډ ډر, ځ ځ ځ
 dūra, ډ dūr, ډډ, ډور (far); ډ ډ, ډ,
 ډ ډ ځ dār, ډډډ dāshtann, ډډ dāréd;
 ډډډډ, ډډډډ; ډاډډ, ډاډډ (to hold, to
 keep, keeps). Medial. ډ, ځ, ډ é; ډډډ,
 ډ; e. g., ډډډ, ډډډ, ډاډ, ډډ, ډډ
 páé, ډډډ, ډاډ (foot); ډډډډ, ډډډ,
 andar, ډډډډډ, ډاډ (Vedic God Indra);
 ډډډډډډ (to kill).

21. Medial. ځ; ه h; ځ de; ط,
 ډ; ځ, ځ, ځ; e. g., ډډډډډډ, ډډ
 اډر, ډډ ajír, ډډډډ (below, down,
 under); ډډډډډ, ډډډډ ډډ, ډډ, ډډ maé,
 ډډډډډ (wine, liquor); ډډډډډډ (from
 ډډډډډډ ډډډ middle), ډډډ niryān
 (the waist). ډډډډ, ډډډ, ډډډ mōhrak,
 ډډډډډډ, ډډډډډ (seal).

22. *Initial.* न, ॐ *n* ; ॠ *n* ; ॡ ; उ ;
e. g., नमो, नमो, नमो, नमो, ॐ नमो *napâ*,
 नमो *nâf*, नमो, नमो (grandson). *Medial.* न ;
 ॠ *n* ; ॡ ; उ ; *e. g.*, नमो, वन, ॠ *vann*, नमो,
 न (tree) ; नमो, नमो, वन, ॠ *bûn*, नमो,
 न (bottom, origin, root, L. *Fundus*).

23 *Initial.* प, ॐ *p* ; उ *p* ; उ ; प ;
e. g., पदो, पदो, पृच्छ, प्रच्छ, ॐ पृच्छ
parç, पृच्छो *pûrçîdann*, पृच्छो, पृच्छो
 (to ask) ; पदो, पितृ, ॐ पितृ *pîlar*,
 पदो *péd*, पदो, पदो (father). *Medial.* प, ॐ
 प ; उ *p* ; उ, क, ब, प, फ, व ; *e. g.*, पदो,
 पदो, अ, आप, ॐ आप *âpi*, पदो, क, अ
 (water), पदो, पदो, पदो L *specere*, पदो
 पदो, पदो (to see, to watch) cf. पदो, पदो,
 पदो (a guard) ; पदो, पदो
çipâh, पदो, पदो (army).

24. *Initial.* फ, उ *f* or *p* ; उ or उ,
 फ, ब, प ; *e. g.*, फदो, फदो, फदो,
 फदो *frashn*, फदो *pûrçishnn*, फदो,
 फदो (question). *Medial.* फ ; उ *b* ; उ *f*.

LESSON XXXV.

Transmutation.—(continued).

[illegible]

28. Initial. र; इ r ; ऌ r ; ए ; र ;
c. g., रजिष्ठ, रजिष्ठ, रजिष्ठ rāṣṭra,
रजिष्ठ rāṣṭr, रजिष्ठ, रजिष्ठ (most straight,
true). Medial. र, र, ऌ r ; ए ; र ; c. g.,
रजिष्ठ अर्ध (young) अल्प (little); रजिष्ठ, रजिष्ठ, सर्व,
har, रजिष्ठ, रजिष्ठ (any, every, all); रजिष्ठ, रजिष्ठ,
रजिष्ठ, रजिष्ठ (to leave, to let, &c).

[illegible]

always medial; 𑂔 ; 𑂢 *b*; 𑂮 *f v*; 𑂰 ; 𑂑 , 𑂒 ; *e. g.*, 𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰 *abîy*, 𑂔𑂰 *af*, 𑂔𑂰 *av*; 𑂔𑂰 , 𑂔𑂰 (*at, against, on, upon, in, &c.*) 𑂔𑂰 , 𑂔𑂰 , 𑂔𑂰 , 𑂔𑂰 *ava*, 𑂔𑂰 , 𑂔𑂰 (*cloud*).

30. *Initial*. 𑂔 ; 𑂔 *sh*, 𑂔 *sh*; 𑂔 , 𑂔 ; *e. g.*, 𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *shîyâtî* 𑂔𑂰𑂔𑂰𑂔𑂰 *shâdîh*, 𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰 (*joy*); 𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰 *sôg*, 𑂔𑂰𑂔𑂰 (*hunger*). *Medial*. 𑂔 , 𑂔𑂰 , 𑂔𑂰 *sh*; 𑂔 ; 𑂔 ; *e. g.*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *chashm*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 (*eye*); 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *dashinn* (*right, opposite to left*); 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 or 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *mûrdak*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 (*dead*).

31. *Initial*. 𑂔 , 𑂔 *th*; 𑂔 *ç*; 𑂔 , 𑂔 ; *e. g.*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *tharda*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *çardak*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 (*kind, sort*): $\sqrt{\text{𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰}}$, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *thah* (*compare* 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *çakhlin* 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 (to say, speak). *Medial*. 𑂔 , 𑂔 , 𑂔 ; 𑂔 *ç*; 𑂔 *ç*; 𑂔 *i*; 𑂔 *h*; 𑂔 ; 𑂔 ; *e. g.*, 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 , 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 *pûrçêd* 𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰𑂔𑂰 (*he or she questions*);

34. *Initial.* ह, ज; द d, द d,
 ६ z; ७; ८; ९; e. g., दादा, जवस्, १० or
 ११, १२ (strength, speed); दादा, हस्त,
 दादा दादा, दादा, दादा,
 (hand); दादा जवस्, दादा दादा daraya,
 दादा eraéh, दादा, दादा, दादा (river
 sea); दादा, जन्, दादा zdānn, दादा
 दादा (to be born); दादा or दादा, दादा
 (mouth). दादा दादा दादा (I invoke). *Medial.* ज ह, दा th; दा d;
 दा j, दा z; दा h, दा, दा; दा; e. g., दादा,
 दादा, दादा दादा mathishta, दादा Mahéct,
 दादा, दादा (greatest); दादा, अहम्,
 दादा दादा adam, दादा ajam, ayam, दादा, (I)
 दादा, दादा, दादा, दादा (mace).

35. *Initial.* ज ह; दा j, दा sh; दा; दा;
 e. g., दादा, दादा दादा jānā, shnā, दादा, दादा
 Lat. genu (knee); दादा, दादा दादा
 shnākkār. दादा दादा, दादा (knower).
Medial. ज, ह, य; दा j; दा; दा; e. g.,
 दादा, दादा, (you); दादा, दादा, दादा
 दादा, दादा (to burn).

LESSON XXXVI.

Transmutation.—(continued).

36. අදා or අදා oc ඥ , කත , ඥ or ඥ ard or ahl, ඥ , ඥ , ඥ ; e. g., ඥ m. ඥ or ඥ f. කතවත m. කතවතී f. ඥ or ඥ ahlob or ashô, ඥ , ඥ (holy, pious, &c.); ඥ , ඥ , ඥ , ඥ , ඥ (guardian spirit).

37. ඥ Initial. ඥ ; ඥ khsh; ඥ sh; ඥ ; ඥ ; e. g., ඥ , ඥ , ඥ khshapa, ඥ shap, ඥ , ඥ (night); Medial. ඥ , ඥ khsh; ඥ khsh; ඥ , ඥ ; ඥ ; e. g., ඥ , ඥ , ඥ vakhshêdann (to wax). ඥ , ඥ , ඥ makhsh, ඥ , ඥ (fly).

38. ඥ ; ඥ ; e. g., ඥ , ඥ , (to flow).

39. ඥ , ඥ k, ඥ ; ඥ ; e. g., ඥ , ඥ kesh, ඥ , ඥ (religion, custom, law).

40. ب , ب ; ب b ; ب ; e. g., بہش , بہش , بہش $bîsh$, بہش (injury).

41. ث Initial. ث ; ث thr ; ث gr , ث ge ; ث cat ; ث , ث ; e. g., ثالث , ثالث , ثالث $thritya$, ثالث $çadîgar$, ثالث $çadûm$, ثالث , ثالث , ثالث (third); ثالث ثالث , ثالث $çatîshn$ (to protect). Medial. ث , ث gr or ث thr or ث hr , ثالث , ثالث , ثالث or ثالث ; e. g., ثالث , ثالث , ثالث $mithro$, ثالث , ثالث (Mithra); ثالث , ثالث $dôîçar$ ثالث or ثالث (eye); ثالث , ثالث $âthrô$ ثالث , ثالث (fire); ثالث , ثالث , ثالث $shithr$, ثالث , ثالث (city); ثالث , ثالث , ثالث $poç$, ثالث , ثالث (son).

42. ث Initial. ث ; e. g., ثالث , ثالث (action, movement). Medial. ث ; ثالث shk ; ثالث shk ; ثالث ; ثالث ; e. g., ثالث , ثالث $(h)ûshka$, ثالث $hûshk$, ثالث , ثالث (dry).

43. ث Initial. ث , ثالث shk ; ثالث ; ثالث ; e. g., ثالث , ثالث , ثالث $shikastann$,

51. अव, आव, अय, आय ; or ई ; e. g.,
 आयः, *fréh*, (mostly);
 नाय, *nâyôdâk*,
 in , &c., (navigable);
 वायु, *vâê*, (wrongly) (air).

52. *Initial.* वि, *vi*;
 गु, *gu*; ई, *î*; e. g.,
 ईश्वर, *îshvâr*,
 ईश्वर, *îshvâr*,
 ईश्वर, *îshvâr* (Hystâsperes). Compare
 English *ward* and *guard*, &c.

LESSON XXXVII.

§ 93. Transmutation of certain Avesta affixes, &c., into Sanskrit, Persian Cuneiform, Pahlavi, Pazend and Modern Persian :—

I. Prefixes :—

1. अ, इ, उ, ए (negative); अ, अन;
 अ, ए an; अ, इ; ना, ना; e. g., अमर्त्य,
 अमर्त्य, अमर्त्य amardūm, अमर्त्य,
 (devoid of men); अनृतावन्, अनृतावन्
 anahlōb, अनृतावन्, अनृतावन् (unholy);
 अविद्वान् (ignorant).

[illegible]

3. પાછળ , અનુ (after, according to);
e. g., $\sqrt{\text{પાછળ-પાછળ}}$ to speak after, or according to)

4. પાસે , અન્તર, મધ્યસ્થ *ā(n)tar*,
 અંદર *andar*, در (in, into, between, &c.);
e. g., અંતર-પાસે , અન્ત:સ્થ, અંદર *andar*
īctāḍak, અંતર-પાસે , در *āsmā* (stand-
ing into or between).

5. પાછળ , અપ, પાછળ *apa*, પા *ap*, પા
avāj, પા , પા , પા ; Gr. *anô*; L.
ab (away, off, &c.); e. g., $\sqrt{\text{પા-પા}}$,
 અપ , પા *apôrdann* (to take away, to
plunder).

6. પાછળ , અવ, પાછળ *av*, પા *av*, પા
av, પા , પા (down); e. g., $\sqrt{\text{પા-પા}}$,
 અવ , પા *ôstāḍann* or પા *ôpaḍ-*
tann, પા , પા (to fall down).

7. પા , આ, પા *â*, પા , પા *â*, પા , L.
ad (at, to, &c.); e. g., $\sqrt{\text{પા-પા}}$, પા ,
 પા *âbar*, પા *âvar*, પા , પા (to
bring).

(enemy). دشمن, (compare दुर्भिक्ष,)
 દુઃસીદ્રા *dūsīdāra* (pertaining to
 bad year, famine). دشوار, دشوار,
dūshkkoār, دشوار (difficult).

12. ની, નિ, દેવ *nī*, નિ, નિ, ન (down,
 &c.) ; e. g., નિશાન *nīyashādayam*, નિશાન *nishāninīd*,
 નિશાન (he made him sit down).

13. નિ or નિ, નિ or નિ (out,
 away, without, &c.) ; e. g., નિ (to
 carry out).

14. નિ ; પ્રતિ ; પતિ *patiy* ; પદ
pād, પદ *péd*, પદ *pāh*, પદ *pad*, પદ *paê* ;
 પા, પા, પા, પા and પા (back, again,
 near, by, &c.) ; e. g., પ્રતિ-
 પ્રતિ (question and answer) પતિ-
 પતિ *patiparsātiya*, પદ-
frâç, પદ (punishment
 retaliation).

15. પરિ, પરિ, પરી *pariy*, Gr.
peri, પર *par*, પર, પર (around, completely,

۱۱۷۱۱ *vadâshtann*, ۱۱۷۱۱ *vadârdann*,
گذشتن, گذشتن, گذشتن, گذشتن,
گذاردن (to cross over, pay off,
&c.).

19. هم or هم, هم, هم *ham*, هم
ham, هم *han*, هم, هم, هم, هم,
(with, together, completely, wholly, &c.) ;
e. g. هم, هم, هم *hamîtrîya*,
(battle), هم *haméqtâr*, هم (com
batant). هم, هم, هم *hanjman*,
هم, هم (assembly).

20. هو, هو, هو (*h*)u, هم *hû*, هو. Gr. eu
(well, &c.). هم, هم, هم *hûmat*, هم
good thought).

LESSON XXXVIII.

Transmutation.—(continued).

§ 94. II. Suffixes.—

Verbal Terminations.—(§§ 26-29). First personal $\text{א}, \text{ע}, \text{אשע}, \text{\&c.};$ e. g., $\text{אשענא} \text{ lûnam}, \text{אנא}, \text{אנא} \text{ (I do, I may do, I shall do, \&c.)};$ e. g., $\text{אשענא}, \text{אנא} \text{ ba-rîm}, \text{אנא}, \text{אנא} \text{ (we shall carry).}$ Second personal $\text{אש}, \text{אש}, \text{אש}, \text{אש}, \text{\&c.};$ e. g., $\text{אשנא}, \text{אשנא}, \text{אשנא}, \text{אשנא} \text{ lûn}, \text{אשנא}, \text{אשנא} \text{ (do thou)}; \text{אשנא}, \text{אשנא}, \text{אשנא}, \text{אשנא} \text{ kûnyêh}, \text{אשנא}, \text{אשנא} \text{ (do thou, \&c.)}. \text{אשנא}, \text{אשנא} \text{ khvarêd}, \text{אשנא}, \text{אשנא} \text{ (ye eat, \&c.)}. \text{אשנא}, \text{אשנא} \text{ dahêd}, \text{אשנא}, \text{אשנא} \text{ (give ye, \&c.)}. Third personal $\text{אש}, \text{אש}, \text{אש}, \text{אש}, \text{\&c.};$ e. g., $\text{אשנא}, \text{אשנא}, \text{אשנא}, \text{אשנא} \text{ barêd}, \text{אשנא}, \text{אשנא} \text{ (bears).} \text{אשנא}, \text{אשנא} \text{ pûrsêd}, \text{אשנא}, \text{אשנא} \text{ (asked).} \text{אשנא}, \text{אשנא} \text{ vazîd}, \text{אשנא}, \text{אשנא} \text{ (flowed, moved).} \text{אשנא}, \text{אשנא} \text{ tarçêd}, \text{אשנא}, \text{אשנא} \text{ (fears).} \text{אשנא}, \text{אשנא} \text{ tarçênd},$$

ترسند, ترسند (they fear). بباد, باد
bûvâd, باد, باد (may it be!).

Present Participle.—(§ 61) سوزانده, سوزان, سوزانده, sôjân, sôjâk, sôjândak, سوزانده, سوزان, سوزان (burning).
کننده, کنان (doing, doer).

Past Participle.—(§ 43) برده, برده, برده (carried).

Agentive Nouns.—(§ 77) سازنده, سازنده; e. g., سازنده, سازنده damik-pazân, سازنده = خاکپز (earth-burner, i. e., brick-burner, i. e., in a kiln); سازنده, سازنده dâdâr, سازنده (Giver, Maker).

Adjectives.—(§ 77) سازنده; e. g., سازنده, سازنده dâdik, سازنده (lawful). سازنده (masculine, male) (cf. نار), سازنده mînîk, سازنده خانگی (domestic). سازنده, سازنده gêthâyâik (mundain).

Possessive Adjectives.—(§ 77) **අප්පාදා**

අප්පාදා; e. g., **අප්පාදාදා**, **පාද** **පාද** **maéðmand**, **පාද** (having wine); **අප්පාදාදා** **පාද**, **aqðmand**, **අප්පාදාදා**, **පාද** (bony, corporeal. vertebrate).

Receptacle.—**පාද**, **धानि**, **दा** **dân**, **पान**, **पान**; e. g., **पान**, **दा** **dvân**, **पान**; (containing water).

Residence.—**පාද**, **स्थान**, **दा** **çtân**, **पान**, **पान**; e. g., **पान** **गोशाला**, **गोष्ठ** (for **पान**), **दा** **gðçtân**, **पान** (cow-pen). **पान**, **अश्वस्थान**, **दा** **açpiçtân**, **पान** (horse-stable). of. **पान**, &c.

Protector, keeper.—**पान**, **दा** **pân**, **पान**, **पान**, &c.; e. g., **पान**, **दा** **rân-pân** (leg-armour); of. **पान**, &c.

Material.—(§ 77) **पान**, **मय**, **दा** **in**, **पान**. **पान**; e. g., **पान**, **दा** **zarfn**. **पान**, **पान** (made of gold, golden).

Adjectival degrees.—(§ 77) *ishla*, *tar*, *tîm*, *îqt*, *ist*, *e. g.*, *hûbôétar*, *hûbôétum* (more sweet-smelling); *hûbôétum* (most sweet-smelling); *mathista*, *mahéct*, *ist* (greatest).

Ordinal.—(§ 77) *um*, *en*, *m*; *e. g.*, *hashîum*, *ashîm* (eighth).

Patronymic or Metronymic.—*an* or *yan*, *or* *or*, *e. g.*, *nôdarân*, *hûgrôbân*, *hûgrôbân* (descendant of Nao-tara). *hûgrôbân*, *hûgrôbân* (descendant of Khosro).

Adjectival.—*ik*, *e. g.*, *zoroastri* (Zoroastrian).

Abstract Nouns.—*خوب*, *خ*, *د* *kh*, *د*, *ي* ;
e. g., *خوبدل*, *خوبدل*, *خوبدل* *húróbbānth*, *خوبدلی*.
خوبدلی (peace of the soul or mind).

Compounds.—*هزار گوش*, *سدهزار*, *سدهزار*, *سدهزار*,
هزار گوش *harārgōsh*, *سدهزار*, *سدهزار*,
 (thousand - eared). *سدهزار*, *سدهزار*,
aerpat or *ērvād*, *پدر* (priest). *سدهزار*,
سدهزار, *سدهزار*, *سدهزار*, *سدهزار*,
kēshwar āraī, *سدهزار*, *سدهزار*,
سدهزار (one who adorns the country,
 or puts the country in order), &c.

Transmutation of phrases :—

سدهزار or *سدهزار*, *سدهزار* or *سدهزار*,
 or *سدهزار*, *سدهزار* or *سدهزار*,
albōrz (Mount Alborz). *سدهزار*,
پدا or *پدا*, *پدا* or *پدا*, *پدا* or *پدا*,
پدا, *پدا* (pedestrian, foot-soldier, &c.).
سدهزار, *سدهزار*, *سدهزار*, *سدهزار* (Bah-
 man).

Transmutation with transposition,
 procope, syncope, apocope, augmenta-
 tion, &c. :—

ٺٺو = एडू, ईडू e. g., ٺٺو-ٺٺو, नेदिष्ठ, ٺٺو
nazdig, ٺٺو, ٺٺو (near, nearest) - ٺٺو-
 ٺٺو, ٺٺو [cf. ٺٺو, ٺٺو = पीडा]
 (gives pain). ٺٺو, ٺٺو, ٺٺو *mazg*, ٺٺو
 (marrow, brain). ٺٺو, ٺٺو, ٺٺو *mhr*,
 ٺٺو, ٺٺو (ant). ٺٺو, ٺٺو, ٺٺو *vaf*, ٺٺو
 (snow). ٺٺو, ٺٺو, ٺٺو (wheel). ٺٺو,
 ٺٺو, ٺٺو *zof*, ٺٺو (deep). ٺٺو,
 ٺٺو *sōhr*, ٺٺو, ٺٺو (red). ٺٺو-
 ٺٺو, ٺٺو *pōsht*, ٺٺو, ٺٺو (back). ٺٺو
 ٺٺو, ٺٺو *tār*, ٺٺو *tārīk*, ٺٺو, ٺٺو,
 ٺٺو (darkness, dark). ٺٺو, ٺٺو or
 ٺٺو (dust). ٺٺو-ٺٺو, ٺٺو (battle). ✓ ٺٺو,
 ٺٺو, ٺٺو *pūrtidann* [cf. ٺٺو, ٺٺو battle]
 (to war, to fight). ٺٺو-ٺٺو, ٺٺو,
 (battle). ٺٺو, ٺٺو, ٺٺو *vazr*, ٺٺو (mace,)
 ٺٺو-ٺٺو, ٺٺو, ٺٺو (beautiful). ٺٺو
 for ٺٺو Cuneiform *xaciya*, ٺٺو *voç*,
 ٺٺو, ٺٺو, ٺٺو, ٺٺو (much, many).
 ٺٺو, ٺٺو, ٺٺو in ٺٺو (watch,
 guard). ٺٺو-ٺٺو, ٺٺو *tannomand*,
 ٺٺو, ٺٺو (having body, corporeal)

ۛۛۛۛۛۛۛ, यकृत, ۛۛ (jigar), ۛۛۛ (liver).
 ۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛ, ۛۛۛۛ shathvîr, ۛۛۛۛۛۛۛۛ.
 ۛۛۛ (Shahrîver Amshaspad).
 ۛۛۛۛۛۛۛ or ۛۛۛ Khurdad or Avirdad,
 ۛۛۛۛۛۛۛ (Khordâd Amshaspad).
 ۛۛ or ۛۛۛ Amurdad.
 ۛۛۛ (Amardâd Amshâspand)
 ۛۛۛ (gen. sg. ۛۛۛ) varharân,
 ۛۛۛ vehrâm. ۛۛۛ Behrâm Yazad).
 ۛۛۛ ash-tâd, ۛۛۛ (Ashtâd Yazad)
 ۛۛۛ (originally ۛۛۛ) bākhl.
 ۛۛۛ (Bactria, Balkh. Bokhara).
 ۛۛۛ, ۛۛۛ dîr, ۛۛۛ (long time).
 ۛۛۛ (longer). ۛۛۛ darâj, ۛۛۛ (long).
 ۛۛ, ۛۛ har ۛۛ (all every, any) ۛۛ, ۛۛ nar. ۛۛ
 (male, manly, masculine) ۛۛۛۛۛۛۛۛۛۛۛۛ, ۛۛۛۛۛۛۛۛ
 ۛۛۛ (not .. nor, neither nor)
 (originally ۛۛۛۛۛ) (from the street ۛۛۛۛۛۛ, ۛۛۛۛۛۛ
 (well-aimed in ۛۛۛۛۛ)

𑀧𑀲𑀭𑀸𑀓𑀲𑀢 [cf. पीवर fat], 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 *péhvô*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 (fat).
 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 *farpéh*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 (fat). 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢,
 मिथेघ*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 *myaed*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 (sacred feast,
 holy banquet) [cf. 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 *myazdpân*] (one
 who makes the holy banquet at his ex-
 pense; 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 the food, drink, fruit, flow-
 ers, &c., put in a holy banquet; 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢
 a host, cf. Gujerati મીઝાની, a feast).

* मिथेघ = अभिषुतसोमवत् पश्वादि हव्यम् (Rigveda,
 3, 3, 32).

LESSON XXXIX.

§ 95. Prosody of Zarathushtra's Gathas and of other Avesta :—

Spitama Zarathushtra is said to have composed five collections of Gâthâs, *i. e.*, sacred songs. Of these there are seventeen 'hds' or chapters now extant. They are as follows :—

I. *Ahunavaiti* (Yasna XXVIII-XXXIV). Its chapters are (1) *Ahyâ yâsâ*, (2) *Khsh-maîbyâ*, (3) *At-tâ-vakhshyâ*, (4) *Tâ-vê-urvâtâ*, (5) *Khvaêtumaiti*, (6) *Yathâ-âish, ithâ*, and (7) *Yâ-shkyao'hnâ*. Their strophes are 11, 11, 11, 22, 16, 14 and 15 in number respectively. Each strophe consists of three lines and each line of sixteen syllables, the cesura or pause falling after the seventh syllable.

II. *Ushtavaiti* (Yasna XLIII-XLVI). Its chapters are (1) *Ushtavaiti*, (2) *Tat-thwâ-Peresâ*, (3) *At-fravakhshyâ*, (4) *Kâm-nomoi zãm*. Their strophes are 16, 20, 11,

and 19 in number respectively. Each strophe consists of five lines and each line of eleven syllables, the caesura or pause falling after the fourth syllable.

III. *Āpentāmainyush* (Yasna XLVII. L). Its Chapters are (1) *Āpentāmainyush*, (2) *Yezī-dā*, (3) *At-māyava*, (4) *Kat-moi-urā*. Their strophes are 6, 12, 12 and 11 in number respectively. Each strophe consists of four lines and each line of eleven syllables, the caesura or pause falling after the fourth syllable.

IV. *Vohukhshatra* (Yasna LI). It has only one chapter named *Vohukhshatra* having twenty-two strophes, each consisting of three lines and each line of fourteen syllables, the caesura or pause falling after the seventh syllable.

V. *Vahishtoishiti* (Yasna LIII). It has only one chapter named *Vahishtoishiti*, having nine strophes, each consisting of

four lines, of which the first two are shorter and the last two longer. The shorter lines have each twelve syllables and the longer lines have each nineteen syllables. The *çæsura* or pause in the shorter lines falls after the seventh syllable and in the longer lines one after the seventh syllable and one after the fourteenth syllable.

The verses of other Avestas, wherever they occur, are found mostly to be of the nature of Sanskrit *anustup*, the *çæsura* or pause falling after eight syllables of each line.

Specimens of Verses.

•aspa3as633 •asasasasas •asasasas
 •asasasasasasasasas •3asasasasasasasas
 •asasasasas •asasasas •asasasasasas
 •asasasasasasas •asasas •asasasasasasasasasas
 •asasasasasasas

.၇ဗဒ်မၢ်မၤ .၆၇၇မၢ်မၤ .မၤမၤမၤမၤ
 .မၤမၤမၤမၤ .မၤမၤမၤမၤမၤမၤမၤ .မၤမၤ
 .၆၆၆မၤမၤ

Ahyâ yâçâ nemanğhâ
Uçtânazaçtô rafadhrahiyâ.

Mainyēush mazdâ pourvīm [° viyem]
Cpentahyâ ashâ vîcpēng shkyaothanâ.
[° thnâ.]

Vanğhēush khratām mananğhō
Yâ kshnuvîshâ gēushchâ uruvānem.

(Yasna XXVIII, 1).

.မၤမၤမၤမၤ .မၤမၤမၤ .မၤမၤမၤမၤ
 .မၤမၤမၤမၤမၤမၤမၤ .မၤမၤ .မၤမၤမၤမၤမၤ
 .မၤမၤမၤမၤမၤ .မၤမၤ .မၤမၤမၤမၤ
 .မၤမၤမၤမၤမၤမၤ .မၤမၤမၤမၤမၤ
 .မၤမၤမၤမၤမၤမၤမၤ .မၤမၤမၤမၤမၤမၤ

၁။ နေ့စဉ် နေ့စဉ် နေ့စဉ်
 နေ့စဉ် နေ့စဉ် နေ့စဉ်

၂။ နေ့စဉ် နေ့စဉ် နေ့စဉ်
 နေ့စဉ် နေ့စဉ် နေ့စဉ်

၃။ နေ့စဉ် နေ့စဉ် နေ့စဉ်
 နေ့စဉ် နေ့စဉ် နေ့စဉ်

1) ðidî mœi yē gām tashô

apaçchâ urvar&œçchâ

Aməratâtâ haurvâtâ

çpēnishtâ mainyî Mazîdâ

Təvîshî utayûitî

manəngchâ vohî çēñngchê.

(Yēsna LI, 7).

၄။ နေ့စဉ် နေ့စဉ် နေ့စဉ်
 နေ့စဉ် နေ့စဉ် နေ့စဉ်

နေ့စဉ်

.သုညနိဗ္ဗာနံ . နိဗ္ဗာနံ . သုညနိဗ္ဗာနံ
 . နိဗ္ဗာနံ . သုညနိဗ္ဗာနံ .
 . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ
 . နိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ
 . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ
 . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ
 . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ . သုညနိဗ္ဗာနံ

Çâkhvênî vazyamnâbyô

kainibiyô mraemî [*mraemî*, cf. Skr.
ब्रवीमि]

Khshmaibiyâchâ vademnô

mênchâ î mâzdazdû[ve]m

Vædôdû[ve]m dænâbîsh

abiyastâ ahûm [*anghuvâm*]

[*yē = yâ*]* *vanghēush mananḡhō*

eliminated, and syllables in certain cases must be expanded wherever necessary. For example ၂ in ကလေးသား; ၂ in ကလေး, နီဗ; and ၆ in သာဓကဇာတိ, နေဇာတိ, &c. In နေဇာတိ and such other words နေ is expanded into ကေ, for နေ is originally ကေ.

LESSON XL.

§ 96. Select Passages for Translation :—

(1) မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

(Whispered, 15 § 1)

(2) မိမိတို့အား နာမည်ပေးသောအခါ

မိမိတို့အား နာမည်ပေးသောအခါ

၆၆၃။ နှစ်သစ်အတွက် ကံကောင်းစေရန်
 ၆၆၄။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၆၅။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၆၆။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၆၇။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၆၈။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၆၉။ ကံကောင်းစေရန် အထူးအားပေးသော
 ၆၇၀။ ကံကောင်းစေရန် အထူးအားပေးသော

[illegible][illegible]

(Vend. 18. §§ 5, 6).

(6) $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$
 $\frac{d}{dx} \frac{1}{x^2} = -\frac{2}{x^3}$ $\frac{d}{dx} \frac{1}{x^3} = -\frac{3}{x^4}$ $\frac{d}{dx} \frac{1}{x^4} = -\frac{4}{x^5}$

·ဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာ ·ဧကရာဇာ (၅)

·ဧကရာဇာဗာ

·ဧကရာဇာဗာ ·ဧကရာဇာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာ ·ဧကရာဇာ ·ဧကရာဇာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

(Fravardin Yasht, § 100).

ဧကရာဇာဗာ ·ဧကရာဇာ ·ဧကရာဇာ ·ဧကရာဇာ (10)

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

·ဧကရာဇာဗာဧကရာဇာဗာ ·ဧကရာဇာဗာ ·ဧကရာဇာဗာ

[illegible]

ॐ यथा अहं वैर्यो यस्मा २७, § १३).

(13) မြေပုံအရပ်အရပ်များကို

• **අලංකාරය**

• သုတေသန • လူမှုရေး • နိုင်ငံရေး • စီးပွားရေး

[illegible]

(Ashem Vohû. Yasna 27, § 14).

$$\cdot \text{H}^+ + \text{M}^{n+} \rightleftharpoons \text{MH}^{(n-1)+} \quad (14)$$

• ၆၇၃၂၂၂၂ •

[illegible]

• ၂၅၀၃-၁၂၅-၁ • ၂၅၀၃

•ସମ୍ପଦ-ସୂତ୍ର •ସ୍ଵାଧ୍ୟାୟ-ସଂକଳ୍ପ •ବ୍ୟାସ-ସଂକଳ୍ପ

• သက်သေခံရသူများနှင့်အတူ

୧୫୩ . ୧୫୪ . ୧୫୫ . ୧୫୬ . ୧୫୭ . ୧୫୮ . ୧୫୯ . ୧୬୦ .
 ୧୬୧ . ୧୬୨ . ୧୬୩ . ୧୬୪ . ୧୬୫ . ୧୬୬ . ୧୬୭ . ୧୬୮ . ୧୬୯ . ୧୭୦ .
 ୧୭୧ . ୧୭୨ . ୧୭୩ . ୧୭୪ . ୧୭୫ . ୧୭୬ . ୧୭୭ . ୧୭୮ . ୧୭୯ . ୧୮୦ .
 ୧୮୧ . ୧୮୨ . ୧୮୩ . ୧୮୪ . ୧୮୫ . ୧୮୬ . ୧୮୭ . ୧୮୮ . ୧୮୯ . ୧୯୦ .

(Yasna 44, § 3).

(16) ୧୬୧ . ୧୬୨ . ୧୬୩ . ୧୬୪ . ୧୬୫ . ୧୬୬ . ୧୬୭ . ୧୬୮ . ୧୬୯ . ୧୭୦ .

୧୭୧ . ୧୭୨ . ୧୭୩ . ୧୭୪ . ୧୭୫ . ୧୭୬ . ୧୭୭ . ୧୭୮ . ୧୭୯ . ୧୮୦ .

୧୮୧ . ୧୮୨ . ୧୮୩ . ୧୮୪ . ୧୮୫ . ୧୮୬ . ୧୮୭ . ୧୮୮ . ୧୮୯ . ୧୯୦ .

୧୯୧ . ୧୯୨ . ୧୯୩ . ୧୯୪ . ୧୯୫ . ୧୯୬ . ୧୯୭ . ୧୯୮ . ୧୯୯ . ୨୦୦ .

୨୦୧ . ୨୦୨ . ୨୦୩ . ୨୦୪ . ୨୦୫ . ୨୦୬ . ୨୦୭ . ୨୦୮ . ୨୦୯ . ୨୧୦ .

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(Yasna 53.

HINTS TO EXERCISES.

Exercise 24.

(1) Three essentially holy ones, whose words are blessings, curse. (2) How many are these thy promises? (3) Then afterwards thou shalt draw twelve furrows. (4) Ashishvangh who is lofty, would cry aloud the first wailing. (5) A hundred of male horses, a thousand of bulls, and ten thousand of small cattle. (6) Like unto it, as if a thousand men should have a watch on one man. (7) He should wash himself with four ablutions. (8) Then, O Spitama Zarathushtra! (there are) four and forty and two hundred and two thousand mountains (*i. e.* 2244). (9) There may be two men or five or fifty. (10) Then Yima (Jamshed) extended this land (in breadth) one-third greater than (that as) it was before this. (11) Here there are ten months of winter and two of summer. (12) From two sons, two persons take birth, &

(4) ڄاڻ ڏيکارڻ. ڏاڏا «سڄ». ڏيکارڻ.
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(5) ڏاڏا «سڄ». ڏيکارڻ. ڏيکارڻ.
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(6) ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
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(Yasna 46, § 6).

(7) ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.

warm receptions of the holy! (9) May never happy glory desert this house! (10) (That land) on which indeed excessively are born small and large cattle. (11) They (waters &c.) remain continuously flowing in the direction of the sea; having been purified, the waters flow from the sea Pâtika to the sea Vourukasha. (12) They should take out (of the house) the dead in the same way as a fit man is carried to and eaten at the fit (place). (13) Frashaoshtra, the descendant of Hvôva, has shown to me the desirable body. (14) If I have offended thee, if mentally, if vocally, if actively, if willingly, if unwillingly, I solemnly confess it (*i. e.*, repent for it) and begin to eulogise thee about it; and I invite thee, if I have been deficient in thy adoration and praise.

••••• (1)

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Exercise 27.

(1) Thus spake he who is of evil creatures,
 Angro Mainyu full of death. (2) To him
 replied he who is Zarathushtra, the discen-
 dant of Spitama. (3) Bind ye together their
 (evil) hands. (4) Bruise ye their (evil)
 knees. (5) On the (evil) heads of demons.
 (6) On the heads of men. (7) We adore the
 bright glorious star Tishtrya. (8) The
 seventh, the Possessor of knowledge. (9) O
 Maker of the corporeal living beings, Thou
 holy One!

HINTS TO SELECT PASSAGES FOR TRANSLATION.

(1) Hold in readiness (your) feet and both the hands and understanding, O ye, Mazdayasnan Zārathushtrians! for the performance of lawful, timely, well-done (meritorious) deeds; and for the forsaking of unlawful, untimely, badly-done (sinful) deeds. And let every one here work with good industry. Place the needy with those without need. (*i. e.* Render the needy free from need)

(2) Break not the promise, O descendant of Spitama! Neither that which thou mayest require from (enter into with) the wicked; nor that which (thou mayest enter into with) the righteous, who has his own religion. For promise is (must be fulfilled) of both (the same which is given) to the wicked as well as to the righteous.

(3) Of the three best (things) never be ye estranged, *viz.* of the well-thought thought,

of the well-spoken speech, of 'the well-done deed. Of the three worst (things) be ye estranged; viz., of the ill-thought thought, of the ill-spoken speech; of the ill-done deed.

(4) And the men who are co-religionists may approach here accompanied with (*i.e.* through the recommendation of) a brother or a friend, either desiring goods or desiring to marry a wife, or desiring to learn knowledge; if they approach desirous of goods, they shall help them here to collect (to acquire) goods; if desirous of wife, one shall help him to be wedded to a woman; if they come desirous of acquiring knowledge, let one (help him to) learn by rote the holy spell

(5) He who lies down the whole night not worshipping, nor chanting (the holy songs), nor learning by rote, nor performing ceremonies, neither studying, nor teaching the rise of life (𐎠𐎡𐎢𐎣𐎤𐎥, a contraction of 𐎠𐎡𐎢𐎣𐎤𐎥) to the Chinvat, deceitfully calls

the sun-like one of men. For he made through his rule both herds and people free from corruption, both water and plants not drying, and he made people to use the food of the eatable things (which was) undecaying. (*ḥayyān* for *ḥayyān*) (i. e., on account of the prosperity of his reign people did not eat the food rotten and injurious to health). In the reign of valiant Yima there was neither sickness produced by the element of air, nor that by the element of heat; neither was there infirmity nor untimely death; nor was there envy made by demons; father and son either of the two would go about as if of fifteen years of age in their features. (This lasted) as long as ruled Yima, the son of Vivanghvat who kept well the multitude (of men and quadrupeds).

(8) Who (Kereçâspa) killed the dragon Cravara, the horse-devouring, the man devouring, the greenish yellow poisonous, over

whom greenish yellow poison had grown as thick as thumb. Upon him Kereçâçpa was cooking his food in an iron pot at the time of noon.

(9) Who (Vishtâçpa) freed her (the Mazda-worshipping Religion) from the Hunus, which was being stood bound (*i. e.*, unpropagated), and he placed (made) her sitting in the middle (*i. e.*, gave her an honourable position), high ruling, free from harm, holy, fostered by cattle and pasture, and beloved of cattle and pasture (*i. e.*, such religion as enjoins and encourages settled farming life).

(10) That to him (Pōrushaspa) thou wast born, thou O truthful Zarathushtra! of the house of Pōrushaspa, the opponent of demons and follower of the doctrines of Ahura; famous in Irânvej. Thou first, O Zarathushtra! did'st chant the Ahuna Vairya with high tone, four times repeat-

ed, the last time with louder and louder chanting.

Thou, O Zarathushtra ! hast made all demons hiding themselves beneath the earth, who before this were running about in the features of men upon this earth. Thou, who hast become the most vigorous, the most powerful, the most energetic, the most swift, and the most victorious of the creatures of both the Invisible ones. (Spentomainyush and Angramainyush).

(11) When the Sun rises up, then the earth made by Ahura becomes pure; the water of flowing-waters becomes pure, the water of the streams becomes pure, the water of the seas becomes pure, the stationary water becomes pure; the holy creations which are of Spento Mainyu become pure

If, indeed, the sun does not rise up, then here the demons spoil all (creations) which are in the seven regions of the earth; none

of the invisible Yazatas in the corporeal existence finds (any means of) repelling or withstanding.

(12) As Ahura [Mazda] (is) to be acknowledged (as heavenly supreme), so (is) also the (religious) Head (Zarathushtra) (to be acknowledged as the earthly supreme), for (practicing) every deed of Asha (Righteous Law). The reward of Good Mind (heaven) (is sure) of the meritorious works to the living beings. To Mazda Ahura power he may give, who (would give) protection (or industry) to the helpless good persons.

(13) Holiness is the best good. Hail ! hail to whatever person, who is as it were truly the Best Holiness (incarnate) !

(14) Mazda ! if not thou, would any one, else give me and mine a protector ? (of course not) ; (and) whom (to be the protector) ?—

when the wicked one dares to spitefully injure me—other (as our protector) than thine and of Fire and of Good Mind (*i. e.* Sraosha)? The two, *viz.*, (Fire and Good Mind), by whose good actions He (Sraosha) is the nourisher of Asha (True Religion), O Ahura ! Declare that knowledge to my conscience.

Who is the vanquisher of the enemy (*i. e.* who is victorious) ? Thy two protecting holy spells (Yatha and Ashem), the two which are (pl. for dual) original. Give me (as my protector) the chief (Sraosha), the knower of both existences. Also let Sraosha reach to him through Good Mind, O Mazda ! To him, whomsoever thou wishest.

Protect us ye both (pl. for dual), Mazda and Spenta Armaiti (Father Heaven and Mother Earth) from the spiteful one !

(16) Monitions to marrying brides I say, and to you (bride-grooms) (Having become husband and housewife) Ye both make yourselves of one mind, invested with the signs of religion (Sudra and Kushti), obtain ye a life which is of Good Mind Let every one of you abide mutually with truth. Indeed that will be good home-life for every one.

(17) Come to my help, O Mazda !

I am a Mazda-worshipper, a worshipper of Mazda and a follower of Zarathushtra As a believer and a confessor I confess (my creed) I solemnly declare my belief in well-thought thought, well-spoken speech, and well-done action I solemnly declare my belief in the good Mazda-worshipping Religion, which refutes false arguments, which teaches to lay aside weapons of war (for its propagation), which enjoins married domestic life, and which inculcates purity Which (Religion)

is the sublimest, best and most excellent
of those (religions) which exist and shall
exist; which is sent by Hormazd and pro-
pagated by Zarathushtra I dedicate all
good to Ahura-Mazda This is (my)
confession of Mazda-worshipping Religion
